



THE  
SECOND PART  
OF THE  
History of Whiggisme,  
OR THE  
**Whiggish-PLOTS**  
PRINCIPLES and PRACTICES  
(Mining and Countermining  
THE  
TORY-PLOTS,  
PRINCIPLES and PRACTICES)  
In REIGN of  
King CHARLES I.

TORY.

**O**Nce more, well met Mr. *Tantivee*, and honest *Whigg*;  
*Tantivee*. } We come on purpose to hear the Continuation of your <sup>1525.</sup> 2 CAP. I.  
*Whigg*. } *History of Whiggisme*;  
*Tory*. I neither am able (*nor do I pretend*) to tell you any thing but  
what is to be found in Chronicles, Histories, and at large already in  
Print.

*Tant*. Ay, but I have not *Money* to buy them, nor *Leisure* to read large Volumes,  
give us onely an *Abridgment* out of those vaster Collections, in relation only to the  
*Whiggisme* of them.

*Tory*. With all my heart; where left I off?

*Tant*. At Mr. *Moor's* Release and Discharge by his Gracious Majesty *Charles I.* and  
the Imprisonment and Release of the Earl of *Arundel*.

*Tory*. Oh! 'Tis Right.

*Whigg*. But was not *that* part of the Kings *Answer* about the Imprisonment of the  
Earl

Whiggish  
before in  
v. 24.

Earl of Arundel (namely — *My Lords, By this I do not mean to shew the Power of a King, by diminishing your Priviledges;* ) ill reſented by the Houſe of Lords?

Tory. It plainly Intimated that the King thought *He had ſuch a Power*, or ſome (about him) made him believe he had ſuch a Power of a King to *Diminiſh their Priviledges*, but he did *not mean* to ſhow it.

Tant. No, the more Gracious King He.

Tory. However, the Houſe of Lords were ſo *Allarm'd* at the Expreſſion, that leſt they ſhould happen to have a King that was *leſs Gracious* or of a *worſe Meaning*, they would not meddle with any Buſineſs till they had ſecured as well as claim'd their Priviledges, by another Tenure than what was meerly Arbitrary, *Ad libitum Regis*, and therefore Adjourn'd in *Diſguſt*, reſolving unanimouſly to take nothing into Conſideration, till they had Contrived how their Priviledges might be *Secur'd to Poſterity*; which being perceiv'd, the Earl of Arundel (as you have heard) was Releas't to them, for which he was *thankfull*.

Tant. Ay, that was *right Tory-like*, and *moſt Loyally done*; ſome Whiggs would not ſo Religiouſly have *Kiſt the Rod* that whips them.

Whigg. 'Tis ſomewhat againſt the Grain of Humanity, to fawn, *Spaniel-like*, upon the Hand that beats them.

Tant. Some men are ſo Loyal as to make a Legg at every Box of the Ear; *Who may ſay to a King what doſt thou?*

Whigg. Miſapply'd and Miſconſtru'd Scriptures make up a *Tantivee*, and makes a man be a *Tantivee*.

Tant. Why? Is not the King's Will a Law?

Whigg. In France they ſay, and in Turkey, not in England; for ſo the Barons of England told the two Cardinals (whom the Pope ſent to Reconcile the Differences betwixt King and People, about *Magna Charta*, Liberties and Prerogative) That, there were many Worthy and Learned men in the Kingdom, whole Council they would uſe and not Strangers, who knew not the cauſe of their Commotion, (in the Reign of K. Edward 2.)

Tory. No, I muſt confeſs, that *Forreigners* (unacquainted with the Fundamental Conſtitution of our Government and Laws) are *no Competent Judges* of the lawfulneſs or unlawfulneſs of Conteſts betwixt King and People.

Whigg. Ay, the *Engliſh* were alwayes tender of their Liberties.

Tant. But if Engliſh Kings did invade their Liberties, they uſed no Remedy (I hope) but *Prayers and Tears*.

Whigg. And *Bows and Arrows*, and long Swords, until the Kings were Contented to Rule them according to their Oath, and the Law of the Land.

Tant. Ay, Perhaps when they happened to have ſome *eaſie*, weak, *timorous* and condeſcending King.

Whigg. No, In ſuch a juncture, they were *alwayes the calmer*, but grew rough, raging, high and boiſterous, the more vehement, ſtrong and tempeſtuouſ their Kings were; as for Inſtance, in *Edw. 1.* another *Saul*, for he was *higher* and taller than ordinary men by the *Head and Shoulders*, and as *Tyrannical* too as King *Saul* was: He at one time (at the Inſtigati- on of *William Marchian*, then Lord Treafurer) fetch't all the Riches out of the Churches and Religious Houſes, and put it into his own Exchequer; Loans, Benevolences, the Writ of *Trailbaſton*, great Fines were uſed by him; in the Seventeenth Year of his Reign he Fined all his Judges (pretending) for Corruption, the leaſt of them one thouſand Marks, an immenſe Summe in thoſe dayes; but ſome of them two thouſand, ſome three thouſand, ſome four thouſand, ſome ſix thouſand, and the Chief Juſtice (Sir *Ralph de Hengham*) ſeven thouſand Marks; the Chief Baron (Sir *Adam Stratton*) four and thirty thouſand Marks; but from *Thomas Wayland* all his Goods and whole Eſtate Conſſicate, and himſelf Banish't; and juſt ſo he uſed the *Jews*, which were then (in England) very rich and very numerous: 'Tis ſaid of K. *Hen. 8.* that he never Spared *Man* in his Anger, nor *Woman* in his Luſt; but King *Edw. 1.* was as reſolv'd as he, as Couragious and Stout (leaving the *Marks of his perſonal Valour*, the *Trophies* of his Victories in the Holy-land before he was King) but he could Diſguiſe his furious Reſentments, and Adjourn Revenge ſeven and ſeven Years, till he could ſafely Execute it.

Tant. Safely! why who ſhould or durſt ſay to that moſt Couragious and Victorious King, (that thrice Conquer'd Scotland, France and Wales,) What doſt thou?

Whigg.



*Whigg.* His own People and Subjects *forc't him to reason*, and to Rule them according to Law, his Oath, and *Magna Charta*; the Parliament-men came to his Parliament Attended with Armed men, very numerous at *Stamford*, 28 Edw. 1. to make him fulfill and Execute the Charter of the Forreſt; ſays *Walsingham* and *Knigh-ton* two Famous Historians of thoſe times, *Rex Angliæ ſub his diebus Parliamentum tenuit Stamford, ad quod convenerunt Comites & Barones cum equis & armis, eo prout dicebatur propoſito, ut Executionem Chartæ de Forreſta hæcenus dilatam extorquerent* (mind that) *ad plenum.*

*Walsingham, Hiſt. Angl. p. 42. Knigh-ton, de event. Angl. 3. l. cap. 13. col. 2528.*

*Tant.* Ay, but how did the Stout King *Edward* Treat theſe Armed Petitioners?

*Whigg.* They ask't nothing but what the *Lays* and his own Oath ought to have Compelled him unto, and the King yielded to their Requeſts; *Rex autem eorum Inſtantiam & Importunitatem attendens, eorum voluntati in omnibus condeſcendit*; (*Knigh-ton ſayes*) *De qua re Rex Integre & plene eorum voluntatem Implevit ad vota*; in which matter the King fully and wholly granted their Deſires to their Wiſhes.

*Tant.* It was very civilly done of him.

*Whigg.* It was wiſely and honeſtly done, and as his Coronation Oath, Equity, Reaſon, Conſcience and the Laws, (from none of which Engliſh Kings pretend to be exempt) did adjure him, and Conſtrain him; and they are deviliſh Councillors, and the Kings worſt Enemies and Traitors that perſwade him to act contrary to Law: Power is high enough without being wanton, and laſts longeſt when it is not Stretcht to the height, or Over-ſtretcht, 'tis a wonder that a thing ſo uneaſie ſhould pleaſe.

*Tory.* Ambition and Covetouſneſs know no bounds, and I have read King *Edward* got the Pope to ſet him free from the obligation of his Coronation Oath and *Magna Charta*.

*Tant.* But did the Pope abſolve him and let him looſe and free from his Oath and the Laws?

*Tory.* Yes, he did; for the Pope was a Native of *Burdeaux*, Born in King *Edward's* Domnions, but yet he would not acquit him of his Oath and Obligation to his Subjects and his own Conſcience, 'till the King ſent his Holithip all manner of Veſſels belonging to a Chamber, made of pure Gold, and then the Pope untied the King from the Covenant made with his Subjects concerning their Charters, Confirmed unto them by his laſt three Acts of Parliament.

*Tant.* Has the Pope power to do theſe things?

*Whigg.* Yes, Fools think ſo, and Knaves would perſwade others to think ſo; the King and the Pope got by it, but the poor Engliſh Subjects paid for all.

*Tant.* But did not the King pay part of the Reckoning?

*Whigg.* No doubt on't, King *Edward* 1. made a ſhift with much Bickering to rub through, and come to his Grave in Peace, dying on his fair Death; but his Son *Edw.* 2. that followed his Fathers ſteps when he could or durſt, had not the Wit, or elle not the Luck to manage the Feat ſo well; (*poor Rehoboam!*) for he was Depoſed by the Parliament, or rather was perſwaded to Depoſe himſelf, leſt his Son alſo ſhould be Excluded from the Crown: (for ſo they threatned, and to make a King of another Race) Thus he loſt his Kingdom, no Blow ſtruck, no Battel Fought, done forcibly and yet without force, violently and yet with Conſent.

*Tant.* Then ſurely he had firſt loſt the Hearts of his People.

*Whigg.* You may be aſſured of it, for (at firſt) his Subjects reſuſed to ſuffer him to be Crowned, unleſs he would remove *Gaveſton* from the Court and Kingdom, which damp't King *Edward's* Spirit, eſpecially many of his great Friends being then at Court witneſſes of his Diſgrace, as *Charles of Valois* the Queens Unkle, and Brother to her Father (*Philip the Fair*) the French King, the Dukes of *Brittain* and *Brabant*, the Count of *Luxemburg*, who was afterwards Emperour, the Duke of *Savoy*, the Dutcheſſes of *Brabant* and *Artois*, with many other Princes and great Ladies, ſo that the King ſolemnly Swore he would do what they deſired in the next Parliament, ſo they would be quiet now; and thereupon the Coronation went on.

*Tant.* Could not ſo many Forreign Princes and ſo powerful, Encourage the King to repel (with force) his Subjects Inſolence.

*Whigg.* Inſolence? Oh Brave *Tantivee*! What would have become of thee if thou haſt liv'd in theſe dayes to have an answer in Parliament for your *Tantivee*-principles, ſo Diſcrepant from, and Inconſiſtent with our Engliſh-frame, Conſtitution and Fundamental Laws?

*Tant.* Why? were Parliaments ſo Malapert in thoſe dayes?

*Whigg.*

*Whigg.* Malapert ? Hey day ! what again in your Tantivee-strain, you have got the Language of some late Addressers, that take upon them to Judge the highest Court and Council of the Kingdom, the Parliament.

*Tant.* In your Opinion ( you mean ) the Highest Council.

*Whigg.* Dare you say to the contrary, whatever you think ?

*Tant.* I durst, if I were sure never to live to see another Parliament.

*Whigg.* Ay, thou art a good one, but the Parliament ( as soon as they met ) drew Articles of their Grievances, which, though seeming Harsh to the King, yet for avoiding further Inconvenience, he yielded unto them.

Anno 1.  
Edw. 2.  
Chron. Bak.  
106.

*Tant.* Inconvenience ? What Inconvenience ? they were Subjects and Christians in those dayes, and had no weapons but prayers and tears, which can bring no great Inconvenience, if a man resolve to be hard-hearted.

Anno 25.  
Edw. 1.

Hen. de  
Knighton.  
de event.  
Angl. 1. 3.  
c. 9. to 14.

*Whig.* No, thou ( I believe ) art Prayer-proof ; but King Edward 2. remembred well, that in his stout Fathers time, the Parliament met at London, Octob. 10. *Non tamē nudi, not naked and unarm'd, but ( immo cum quingentis equis armatis & multitudine magnā peditum Electorum, )* with five hundred Horse, and a vast number of choice Foot : *Induxerunt etiā cives Londoniarum, ut pro recuperandis libertatibus secum starent ;* The Citizens of London were brought to stand up with them, for the recovery of their Charters and Liberties : *Comitibus itaque & Baronibus pariter conglobatis & confederatis, necnon majoritate populi eis inclinante ;* several Lords and Barons confederating and leaguely together, with the majority of the common-people, Inclining to their side.

*Tant.* What ? against the King ?

H. Knighton,  
ibid.

*Whig.* No, for the King, against evil Councillors that seduc'd the King against his Oath, his Conscience, Religion and Law : And the Historian Hen. Knighton gives the reason of this general Confederacy — *quia communem profectum & utilitatem amplectebatur, communes diligebant eos fortiter ;* because the Confederates or Covenanters stood for the common benefit and common-weal, and the Laws, therefore the People lov'd them mightily ; and voluntarily accompanied their Parliament-men to London with horse and Arms at their own charge : Nay, 'tis a wonder that any man that had an English heart in his Belly could be a fawning Spaniel-like Tantivee ; some French Bastard sure.

*Tant.* But, what said the King to his armed Parliamentarians ?

*Whig.* Said ? he did ( instead of saying any thing ) his duty, and confirmed their Charters and Liberties, so often confirmed and so often wickedly and illegally broken and encroach't upon : but King Edward 1. was loath to confirm their Charters, except with this clause — *salvo Jure Corone nostre ;* saving the Rights of our Crown : But, the People would not, by any means, admit that saving — and Exception ; so that the King confirm'd them as formerly ; as K. Charles 1. after a long Tugg in the House of Lords contented to the Petition of Right, without the saving ; or leaving intire that Sovereign power wherewith, &c.

4 Car. 1.

Whereupon, — ( sayes Mr. Noy ) To adde a saving is not safe : And sayes Mr. Alford — Let us look into the Records, and see what they are ; what is Sovereign power ? Bodin saith, That is free from any condition, by this we shall acknowledge a Regal as well as a Legal Power ; let us give that to the King that the Law gives him and no more :

*Tory.* There spoke a Whigg.

*Whigg.* True : ( to Mr. Pym added ) I know how to adde Sovereign to his Person but not to his Power : Also, We cannot leave to him a sovereign power : Al'so, We never were possessed of it :

*Tory.* Our King ( God bleſs him ) does not pretend to absolute and arbitrary Power.

*Whig.* Sovereign power cannot be invested in any thing that is not Omnipotent. And the great Oracle of the Law added, that the saving, or leaving intire the sovereign Power, &c. will overthrow all our Petition of Right ; It trenches to all the Parts of it ; It flies at Loans, and at the Oath, and at Imprisonment and Billeting of Souldiers, This turns all about again. I know that Prerogative is part of the Law, but Sovereign Power is no Parliamentary word : In my opinion, it weakens Magna Charta and all our Statutes, for they are absolute without any saving of Sovereign Power ; take we heed what we yield unto : Magna Charta is such a fellow that he will have no Sovereign : I wonder this Sovereign was not in Magna Charta or the confirmations of it ; If we grant

grant this, by *Implication* we give a *Sovereign power* above all these *Laws*, (mind that ; for all *Power and Liberties and Prerogatives* are bounded and limited by the *Laws*, and though they be great as the *Sea*, yet have their bounds, the *Law* saying, *Hitherto shalt thou go, and no further, and here shall thy proud Waves be stay'd*; no *Prerogative* is infinite in *England*, nor any power *omnipotent*, (except that of *God* alone) the *Law* limits and bounds us all from the greatest to the least.) And therefore *Sir Edward Cook* goes on, telling the *House*; That *Power in Law* is taken for a power with force; The *Sheriff* shall take the power of the *County*; what it means here, *God* only knows: It is repugnant to our *Petition* (that is, the *King* shall not *Billet Souldiers, raise Money by Privy Seals, Loans, Imprison without cause in Law shewn, &c.* saving by his *Sovereign Power*;) our *Petition* is a *Petition of Right*, grounded on *Acts of Parliament*: Our *Predecessors* would never endure a *Salvo Jure suo*, no more than the *Kings* of *Old* could endure for the *Church, Salvo Honore Dei & Ecclesia*; we must not admit of it, and to qualifie it, is impossible: Let us hold our *Priviledges according to the Law*; that *Power* that is above this, it is not fit for the *King* and *People* to have it disputed further.

Tant. The *Oath of Allegiance* binds us all to maintain the *Kings Prerogative*.

Whigg. No doubt on't; and let it be for ever *Sacred*, let no *Prophane Hand* or *Tongue* touch it; no, nor so much as think upon it *Irreverently*, both it and the *Peoples Liberties* (as aforesaid) are vast and great; but they are not *Infinite*, they have their *known Bounds and ancient Land-marks*, and *Cursed* is that *evil Councillor* that makes such a *Stir* to *Encroach or Remove* them, extend them or *Stretch* them, such deserve to *Stretch* for it; For 'tis certain that there is no *Sovereign Power* or *Prerogative* where-with any *King of England* hath been intrusted either by *God or Man*, but what is for *Edification, not for Destruction*; for the *Weal* of his *People*, and for their *Protection, Safety and Happiness*.

Tant. Our *Gracious Sovereign* (in his late *Declarations*) pretends to no other *Prerogative* but what is *legal*.

Whigg. All the better for him and us, his *Royal Father* (of *Gracious Memory*) seem'd to *Disgust* his *Lords* (as aforesaid) when he told them, that he meant not to shew the *Power* of a *King* by diminishing their *Priviledges*.

Tory. He wanted not bad *Instillers* sometimes, as he *Confest* afterwards.

Whigg. The *Summer* shall want *Flies*, e're the *Crown* want *Sycophants* swarming about it, yet like *Musktoes* too, they usually *Burn their Wings* in the *Flame*; to this sort some ascribed those words in the *Kings Speech*, *I owe the account of my Actions to God alone, &c.* But as for *Tunnage and Poundage* it is a thing I cannot want. 4 Car. 1.

Tant. No: why should he?

Whigg. The matter of taking it was not so much the question, as the manner of taking it, namely, taking it before and without the gift thereof to the *King*, by them that had the only power to dispose thereof.

Tant. Then there was *hard Measure* to some, as well as *hard Imprisonment*, if the *Parliament* had the only power to give *Tunnage and Poundage*; for the *Kings Commission* to the *Customers* begins thus:

### C. R.

“Whereas the *Lords of the Council*, taking into Consideration  
 “our *Revenue*, and finding that *Tunnage and Poundage* is a  
 “principal *Revenue* of our *Crown*, and has been continued for these  
 “many *Years*, have therefore *Order'd* all those *Duties* of *Subsidie*,  
 “*Custom and Import*, as they were in the *Twenty first* of *King*  
 “*James*, and as they shall be appointed by Us under our *Seal*, to  
 “be *Levyed*; Know ye, that we, by the *Advice* of our *Lords*, *De-*  
 “clare our *Will*, that all those *Duties* be *Levyed and Collected* as  
 “they were in the time of our *Father*, and in such manner as we  
 “shall appoint; and if any *Person* refuse to *Pay*, then our *Will* is,  
 “that the *Lord Treasurer* shall *Commit to Prison* such, so *Refusing*,  
 “till they *Conform* themselves; And we give full *Power* to all our



"Officers from time to time to give Assistance to the Farmers of  
 "the same, as *fully*, as when they were Collected by Authority of  
 "Parliament.

*Whigg.* This occasion'd Debates that ended in the Dissolution of that Parliament, after which the King call'd no more of eleven long Years, and Straits and Necessities were urgent and remediless without a Parliament, and woful work in Conclusion.

*Tant.* Why did the Parliament meddle with the Customers?

*Whigg.* Because they collected Customs in Tunnage and Poundage without Authority of Parliament.

*Tant.* King James had them before they were given to him in Parliament.

*Whigg.* King James had them by Authority of Parliament, from the day before his first Parliament begun; but the Statute gave him Power so to do, but not from the first day of his coming to the Crown; for he came to the Crown March 24. 1602. His first Parliament began at Westminster March 19. 1603. and took many things into Consideration, and Enacted them, before they took into consideration Tunnage and Poundage, but 1 Jac. cap. 33. the Commons, by the Advice and consent of the Lords, gave the King the Subsidy of Tunnage and Poundage, at a very low rate; namely, but three Shillings a Tun for Wine, and so proportionably for quantities greater or lesser than a Tun; but this expir'd with the Kings Life: his only Son and Successor took it (without Authority of Parliament) as his Father took it by Authority of Parliament, to the great Disgust of his Parliament, who did at length grant him Tunnage and Poundage, upon certain Trusts and Confidences, from the 9th of August, 1641. for about three months, 16 Car. 1. 22.

*Tant.* What no longer?

*Whigg.* Not at one loole; then by 16 Car. 1. 25. they trusted the King with the Customs, from November 30. 1641. to February 1. namely, for two Months longer: Then (the other Hitch) for five Months, namely from February 1. 1641. until July 2. 1642. Then they continued it for some little time by 16 Car. 1. c. 29. & cap. 31. & cap. 36.

*Tant.* But did the Free, Free-Parliament in 12 Car. 2. 4. give it to our gracious King for no longer time?

*Whigg.* Yes, yes, for his Life, but upon trust too, so sayes the Act; namely,

**The Commons Assembled in Parliament, reposing Trust and Confidence in your Majesty, in and for the Guarding and defending of the Seas, against all Persons, intending or that shall intend the Disturbance of your said Commons, in the Intercourse of Trade, and the Invading of this Realm, &c.**

*Tant.* Then it was granted for these Uses and Considerations, belike, and should be made Use of for no other end, you would say.

*Whigg.* Yea, I do say so, as the said Statute sayes.

*Tant.* But how will you mend your selves, if I get some of it for secret Service?

*Whigg.* Thou art capable of any secret Service but Pimping.

*Tant.* Pimping? that becomes not my Coat.

*Whigg.* True, but I could tell you a time when Pimping, and Conniving at Whoredom and Adultery, has been as ready a road to a Bishoprick, as ever Sybthorp, Manwaring, or Mountague took.

*Tant.* In what time; I pray?

*Whigg.* In what time? Catch-pole! in no good time.

*Tant.* Well, say (tho') in what time? good Whigg!

*Whigg.* When Popish Councils prevail'd most, and Popish Interest.

*Tant.* Oh! a great while ago.

*Whigg.* Yes, yes, Man-Catcher! how fain thou wouldst find me tripping?

*Tant.* But did King Charles 1. take Tunnage and Poundage, and Imprison the refusers without Authority of Parliament, for the first 15 years of his Reign?

*Tory.* Yes indeed, Mr. Richard Chambers was Imprisoned for refusing to pay Customs,

stoms, and had also 7060 Pounds of his goods taken from him, and was fined 2000 l. in the *Star-chamber*.

*Tant.* See what it is to be obstinate and Rebellious.

*Whigg.* What language these Tantivees have? *Obstinate and Rebellious!* when it was Voted and Declared by the honourable House of Commons, *Anno 1627. & 1628.*

"That whosoever shall Counsel or Advise the taking or Levying of  
"the Subsidy of Tunnage and Poundage, not granted by Parliament,  
"or shall be any Actor or Instrument therein, shall be reputed an In-  
"novator in the Government, and a capital Enemy to the Kingdom and  
"Common-wealth.

"And if any Merchant or Person whatsoever shall voluntarily yield  
"or pay the said Subsidy of Tunnage or Poundage, not being granted  
"by Parliament, they shall likewise be reputed Betrayers of the Liber-  
"ties of *England*, and Enemies to the same;

As may appear by the said Order upon Record.

Now, (*good Tantivee!*) what shall a Subject do in this Case? he must necessarily be ground-crusht between two Mill-stones; if he *Payes not*, the Kings party take all from him; and if he *Payes*, the Parliament punishes him for Betraying the Liberties of *England*, and as a common and capital Enemy.

*Tant.* There is but *Right and Wrong* in the World, which of them were in the Right?

*Whigg.* Neither of them would acknowledge themselves in the Wrong, *Ple war-rant, 'till the longest Sword decided the Quarrel.*

*Tant.* But might not Mr. Chambers have been Pardoned, if he would have Recanted these words, — *They* — meaning the Merchants — *are in no parts of the World so screw'd and wrung as in England, and that in Turkey they have more In-couragement.*

*Whigg.* Recant? yes, they brought him a Recantation to Subscribe, and then he should be Released of his Fine, — 2000 l. But the draught of Submission he Subscribed — thus —

All the above said Contents and Submission, I *Richard Chambers* do utterly abhor and detest, as most unjust and false, and never 'till Death will acknowledge any part thereof.

*Richard Chambers.*

Also he underwrit these Texts of Scripture, instead of Submission, namely, *That* Isa. 29.21. *make a man an Offender for a word, and lay a snare for him that reproveth in the gate; and turn aside the just for a thing of nought.*

*Wo to them that devise Iniquity, because it is in the Power of their hand, and they Mic. 2.1,2. covet Fields and take them by Violence, and Houses, and take them away; so they Oppress a man and his house, a man and his heritage.*

Thus saith the Lord God, let it suffice you, *Oh Princes of Israel: Remove Violence and Spoil, and execute Judgment and Justice, take away your Exaltations from my Peo-* Ezek. 45. 9. & 46.8. *ple, saith the Lord God.*

If thou seest the Oppression of the Poor, and violent perverting of Judgment and Justice in a Province; marvel not at the matter, for he that is higher than the highest regardeth, and there be higher than they. Eccles. 5.8.

Per me *Richard Chambers.*

*Tant.* But did He that is higher than the highest regard and shew his Displeasure in this Affair?

*Whigg.* It is neither safe nor easy to unriddle the meaning of Gods Providence, by the Events: But as to matter of Fact, History tells us, that *Richard Chambers*, notwithstanding his vast Losses (for which he never had considerable Reparation when

when time serv'd, *so thankless an Office* it is to be a *State Martyr*, as to the gratitude of men, but ) by *Gods goodness* to him, he liv'd to be *Sheriff of London*, and a *worshipful Alderman* thereof; but his Judges in the *Star-Chamber* ( many of them ) did *not come to the Grave in Peace*; but went out of the *World* as naked as they came into it, stript of all before they were bereav'd of *Life*; yet the *Lord Treasurer Weston* dyed of his fair death, flying beyond *Sea*, and withall he dyed a *professed* ( as before he was vilely suspected, and taken upon suspicion for a *Masquerade* ) *Papist*.

Tant. You *Whiggs* thought him a *Covert-papist*, or a *Protestant* in *Masquerade*, when he was so *prefer'd* at *Court* from *Chancellor* of the *Exchequer*, to be the *great Lord Treasurer*.

Whigg. He was a *Creature* of *Buckingham's* making, and *Bishop Laud's* Confirming.

Tant. Do *Bishops* confirm *Lord Treasurers*?

Whigg. Sometimes, as well as *turn* *Lord Treasurers* themselves, as they used to be.

Tant. The worst of the *Disciples* carried the *Bag*.

Whigg. That *Rule* holds not always true.

Tant. But if the *said Treasurer* did *Dye* a *profest Papist*, that looks not well on our side.

Tory. Nor can it surely be deny'd; and the *Commons* were so sensible of it, that they agreed upon this ensuing *Petition* to his *Majesty* concerning *Recusants*, ( long before *Weston* grew so high ) in these words:

1525.  
2 Car. 1.

### To the Kings most Excellent Majesty.

2 Car. 1.

“YOUR Majesties most Obedient and Loyal Subjects, the Commons in this present Parliament Assembled, do with great Comfort remember the many Testimonies which your Majesty hath given of your Sincerity and Zeal for the true Religion Established in this Kingdom, and in particular, your gracious Answer to both Houses of Parliament at *Oxford*, upon their Petition concerning the Causes and Remedies of the Increase of Popery, that your Majesty thought fit and would give Order to Remove from all Places of Authority and Government, all such Persons as are either Popish Recusants, or according to direction of former Acts of State justly to be suspected, which was then Presented as a great and principal Cause of that Mischief; but not having received so full redress herein as may conduce to the Peace of this Church, and safety of this Regal State, they hold it their Duty once more to resort to your Sacred Majesty, humbly to Inform you, that upon Examination they find the Persons underwritten to be either Recusants, Papists, or justly suspected according to the former Acts of State, who now do, or since the Sitting of the Parliament did remain in places of Government, and Authority and Trust in your several Counties of this your Realm of *England*, and Dominion of *Wales*.

The Right Honourable *Francis* Earl of *Rutland*, Lieutenant of the County of *Lincoln*, *Rutland*, *Northampton*, *Nottingham*, and a Commissioner of the Peace, and of Oyer and Terminer in the County of *York*, and Justice of Oyer from *Trent* Northwards; and also against his Deputy Justice in Oyer from *Trent* northwards; the right Honourable Viscount *Dunbar*, Deputy Lieutenant in the East riding of *Yorkshire*, his Wife and Mother, and the greatest part of his Family being Popish Recusants; also against *William* Lord *Eure*, a convict Popish Recusant, and in Commission for the Sewers; *Henry* Lord *Abergavenny*, *John* Lord *Tenham*, *Henry* Lord *Morley*, *John* Lord *Mordant*, *John* Lord *St. John* of *Basing*, Captain of *Lidley Castle* in Com. *Southampton*; *Em.* Lord *Scroop*,



*Scroop*, Lord President of his Majesties Council in the North, Lord Lieutenant of the County and City of York, and of Kingston upon Hull; *Anthony Viscount Mountague* in Commission of the Sewers; *Sir William Wray* Knight, Deputy Lieutenant, Colonel to a Regiment, his Wife a Recusant; *Sir Edward Musgrave*, *Sir Thomas Lampley*, Justices of Peace and quorum; *Sir Thomas Savage* Deputy Lieutenant and Justice of the Peace, his Wife and Children Recusants; *Sir Richard Egerton* a Non-communicant; *Thomas Savage* Esquire, a Deputy Lieutenant a Recusant, and his Wife indicted and Presented; *William Whitmore*, *Sir Hugh Beeston*, *Sir William Massy*, *Sir William Courtney* Knight, Vice-warden of the Stannery, and Deputy Lieutenant, a Popish Recusant; *Sir Thomas Ridley*, *Sir Ralph Conyers*, *James Lawson* Esquire, *Sir John Shelley* Knight and Baronet, a Popish Recusant; *William Scot* Esquire, a Recusant, *John Finch* Esquire, not convicted, but comes not to Church; *Sir William Mullineux*, Deputy Lieutenant and Justice of the Peace, his Wife a Recusant; *Sir Richard Houghton* Knight, Deputy Lieutenant, *Sir William Norris* Captain of the General Forces, and Justice of Peace, a Recusant; *Sir Gilbert Ireland* Justice of Peace, a Recusant; *James Anderton* Esquire, Justice of Peace, and one of his Majesties Receivers; *Edward Rigby* Esquire, Clerk of the Crown, Justice of Peace, himself a good Communicant, but his Wife and Daughter Popish Recusants; *Edward E——*, *Robert Warren* Clerk, a Justice of the Peace, justly suspected for five Reasons there mentioned, *Sir Henry Compton* Knight, Deputy Lieutenant, Justice of the Peace, and Commissioner for the Sewers; *Sir John Shelly* Knight and Baronet, himself and his Lady Recusants; *Sir John Gage* a Popish Recusant, with a vast number more of Justices of Peace, and Commissioners of Sewers, either Papists or justly suspected.

“Wherefore they humbly beseech your Majesty not to suffer your loving Subjects to continue any longer discouraged by the apparent fence of that Increase both in number and power, which by the Favour and Countenance of such like ill affected Governours accreth to the Popish Party; but that according to your own Wisdom, Goodness and Piety, (whereof they rest assured) you will be graciously pleased to Command that Answer of your Majesties to be effectually observed, and the Parties above named, and all such others to be put out of such Commissions and Places of Authority wherein they now are in your Majesties Realm of England, Contrary to the Acts and Laws of State in that behalf.

*Tant.* Those last words were Pungent.

*Tory.* Not prevalent surely, for the Parliament was soon after Dissolved, and the House of Commons having Intimation of their intended Dissolution made what haste they could to perfect a Remonstrance or Declaration against the Duke of Buckingham, and concerning Tunnage and Poundage, taken by the King since his Fathers death without consent in Parliament, and which were never payable (they say in their Remonstrance) to any of his Majesties Ancestors, but only by a special Act of Parliament, and ought not to be levied without such an Act.

*Tant.* And did the King go on Collecting and taking Tunnage and Poundage notwithstanding?

*Tory.* Yes, he said he could not want it; and sent them a former Message, that if He had not a timely supply, He would betake himself to New Councils.

*Tant.* New Councils, what were they?

*Tory.* The Commons in their said Remonstrance often with thoughtful Hearts remember the words——New-Councils, repeating, and Repeating them as if they were somewhat against the old Parliamentary Councils and course of this Kingdom; and they Order'd every Member of the House to have a Copy of the said Remonstrance, for they had not time to Present it to his Gracious Majesty, but were Dissolv'd, though the Lords also prepared a Petition to stay the Kings purpose in Dissolving the Parliament, sending Viscount Mandevil, Earl of Manchester, Lord President of his Majesties Council, the Earls of Pembroke, Carlisle, and Holland, to entreat his Majesty to give Audience to the whole House of Peers.

But the King returned Answer, that *his Resolution was to hear no motion for that purpose*, but *He would Dissolve the Parliament*, and he was then as good as his Word, for he immediately Dissolved them by *Commission* under the great Seal, Dated at *Westminster June 15. 2. R. R. Car. 1. 1626.* To that purpose :

And withall Publishes a *Declaration* in Print, concerning the *Grounds and Causes* which moved his Majesty to Dissolve *this*, as also the *former Parliament*, Dated *June 13. 2 Car. 1.* two dayes before the Date of the *Commission*.

*Tant.* It was the readier against the time of using it ; *Coleman* was as provident.

*Tory.* Right, And also a *Proclamation* was published against the said *Remonstrance* of the *Commons*, commanding all Persons of what *Quality* soever, who have or shall have hereafter any *Copies or Notes* of the said *Remonstrance*, forthwith to *Burn* the same, that the *Memory* thereof might be utterly abolished, upon Pain of his Majesties *Indignation* and high *Displeasure*.

*Tant.* Then the Tide did run very high.

*Tory.* The King also Published another *Proclamation* against *Precaching* or *Disputing* the *Arminian* Controversies *Pro* or *Con* ; but the effects of that *Proclamation*, how equally soever intended, became the *stopping* of the *Puritan's* Mouths, and an uncontroll'd *Liberty* to the *Tongues* and *Pens* of the *thriving Divinity-men*, the rising side, *Mountainous* Party.

And though the Parliament was Dissolv'd, so that the Duke of *Buckingham* for that nearly-reflecting *Article*, the last, against him, which the King in *Honour*, and by the *Bonds* of natural *Affection* and *Piety* to the Memory of his Deceased Father, thought himself obliged to *Call him to a publick account* for so *Daring* an *Intolence*, in applying a *Plaster* to the Kings breast against his *Will*, and without the *Advice*, and *contrary* to the *Opinion* of the Sworn *Physitians* of King *James*, who attributed the *Cause* of his trouble unto the said *Plaster*, and a *Drink* that *Buckingham* gave him, as was Alledged in the *Thirteenth Article* of the Dukes *Impeachment* ; and the said *Drink* twice given to the King by *Buckingham's* own Hands, and a third time refused by the King, who felt great *Impairment* of his Life and Health, complaining of the *Drink* that the Duke gave him ; His *Physitians* telling him, to *Please him* and *Comfort him*, that His second *Impairment* was from *cold taken*, or some other ordinary Cause ; *No, no*, said his Majesty, *It is that which I had from Buckingham*, as more at large much aggravated and insulted upon by *Mr. Wandesford*, who managed the *Thirteenth Article* of the *Impeachment* against *Buckingham*.

*Tant.* But what said the Duke in his own *Justification* and *Defence* in the *Star-Chamber* ?

*Tory.* He denied it, and examined divers *Witnesses* about the matter.

*Tant.* And what then ?

*Tory.* Nothing more, the Cause never came to *Judicial Hearing* in that Court.

*Tant.* Then let us hear no more of it ; I am sick of it my self : I never heard so much before ; Go on.

*Tory.* After the Parliament was Dissolv'd and things well husht, the *Privy Council* Order'd all *Customs* to be paid, and the *Refusers* Punisht by *Fines*, *Imprisonment*, this was deem'd one *New-council*, and Loans another.

*Tant.* Loans, prythee *Tory*, what were they ?

*Tory.* The King sent to the Rich a Letter ( beginning, *Trusty and Well-beloved*, &c. ) under the *Privy Seal*, requiring him or them to lend him within twelve dayes so much Money ( as for Example, in the *West-riding* in *York-shire*, to *Sir Thomas Wentworth* 20*l.* *Sir Francis Fuljam* 20*l.* *Sir Edward Osburn* 30*l.* *Godfrey Copley Esquire* 15*l.* ) promising in the Name of the Kings Majesty, his Heirs and Successors, to repay the Money to lent.

*Tant.* Ay, when ? lets hear that.

*Tory.* Within eighteen Months.

*Tant.* And was the Money Repayed ?

*Tory.* Pish ! that's a silly question ; then of the City of *London*, the King bid them lend him a hundred thousand pound.

*Tant.* Well said, a few such Summs from Towns or Cities would do the business ; but did they lend the Money ?

*Tory.* No, the City desir'd to be excused.

*Tant.* And what then ?

*Tory.*

Tory. Then the Privy-Council required them, *all excuses set apart*, to return a Direct and speedy Answer to his Gracious Majesty, or in default thereof, that his Majesty may frame his Councils as appertaineth to a King in such extream and Important occasions.

Tant. And were they not afraid and apprehensive of the Innuendo?

Tory. The Commands relied not here, for they also commanded the City to Equippe twenty of their best Ships in the River, with all manner of Tackle, Sea-stores and Ammunition, men and Victuals for three Months.

Tant. And did they do it?

Tory. They grumbled at it, saying it was *without President*; as did also the Deputy-Lieutenants and Justices of Peace at Dorset, having received the Kings Commands for setting forth Ships from Pool, Weymouth, and Lime; but the Council checkt them for *daring to dispute Orders*, instead of obeying them; and whereas they mention *presidents*, they might know that the presidents of former times were Obedience, not Disobedience.

Whigg. It would puzzle a good Historian to find presidents of Obedience in England to Arbitrary-sway, and Orders of Privy-Council for Impositions without Law to back them.

Tory. How? Did not stout King Edward 1. Command Roger Bigot Earl of Norfolk, 25 Edw. 1. and Lord Marshal of England, and several other Lords to go to the Wars in Gascoigne in France, which they refusing, except the King himself went also in Person; But the King threatned then to take away their Lands and their Lives; saying to the Lord Marshal, and Swearing — *By God, Sir Earl, you shall either Go or Hang.*

Whigg. Ay, but the Earl answered the King at the same moment, — *I Swear by the same Oath, I will neither Go nor Hang*, and so without leave went out of the Room and departed; and shortly after, he and Humphrey Bohun Earl of Hereford, and other Lords and Noble-men Assembled, and other their Friends to the number of thirty Bannerets, one thousand five hundred men at Arms, well appointed and stood upon their Guard; but the King Dissembled his Resentments at that time, being about to go to Flanders, where he spent much Money, and for recruit Summons a Parliament (to meet) at York, promising from thenceforth never to charge his Subjects otherwise than by their Consents in Parliament, and also to Pardon all such as had denyed to attend him in this Journey.

Tant. And did they trust the Kings word?

Tory. Yes: but he broke it and all his other Oaths and Confirmations of the Peoples Charters made in Parliament, two Years after; having obtained and bought a Pardon for 27 Edw. 1. so doing, (as aforesaid) of his Holiness; nay, he begun to play his Arbitrary Pranks long before that, for (in 8 Edw. 1.) he sent out his Writ of Quo Warranto (a fine Engine to get Money) to examine by what Title men held their Lands, which upon flaws found in their Charters, and pryed into by the Lawyers brought him in much Money; 'till John Earl of Warren stopt the Current and stem'd the Tyde, for calling upon him to shew his Title, He drew out an old rusty Sword, and said, He held his Land by that, and by that would hold it to Death, and having many Backers, it made the King desist from his Project.

Tant. An old rusty Sword, dost say? that was more than the old Christian Weapons, Prayers and Tears.

Tory. And stopt the Kings Tyranny and lawless Usurpations, more than a thousand Petitions, Prayers and Tears.

Tant. Still I say Subjects, Christian Subjects should use no Weapons but Prayers and Tears.

Whigg. What, not against Robbers, Thieves and Murderers?

Tant. Not against Magistrates that Rob by Law.

Whigg. Thou talk'st like an Ass every day more than other; Rob by Law? a Contradiction in terminis; if there be Law for it, it is not Robbery, Theft nor Murder; and if it be against Law or without Law, all violent taking of mens Goods (one Subject from another) is Theft and Robbery, except the Law enjoyn it, and may lawfully be Resisted, without all doubt, in like manner and with such Weapons as the Onset or Assault is made.

Tant. What in an Officer, a Commission-Officer?

Whigg. No man can be Authoriz'd to do an ill thing, or an illegal thing by any mans Commission, much less by the Kings Commission, or the Broad-Seal, for the King can do

Bar. Chor.  
p. 100.



no wrong; if it be wrong, it stands for nothing; it is not the Kings act, nor the Kings Commission, but *Surreptitious*, and *punishable*.

Tant. And who shall Judge of its Legality, or the legality of the Resistance?

Whigg. *The Judges, and the Law, and the Juries.*

Tant. Nay, then we are well enough yet.

Whigg. If you be well, keep you so, whilst you are well, but remember *Belknap, Treilian, &c.* many Judges have been Hang'd (right, right and good Reason) for corrupt and false Judgment, there are they that shall judge the Judges.

Tant. Ay, but when? at the day of Judgment?

Whigg. Yes, yes, no more on't; but this Doctrine of resisting with other Weapons than Prayers and Tears, Force with Force, Violence with Violence, in our own just Defence, seems so strange to the new *Tantivec-men*, that herein join with the old Error of the *Anabaptists*, (condemned in the 37 Article of the Church of England) as also the Family of Love, who Condemned all Wars, as did the *Manichees*; nay, the learned *Ludovicus Vives* saith, *Arma Christianum Virum tractare nescio an fas sit*; I know not whether or no it be lawful for a Christian to Fight at all, or go to the Wars, and wear Weapons; *Lactantius* also was against all Killing, right and wrong, by Law, or without Law, by or without the Magistrate.

Augustin.  
cont. Ma-  
nich. l. 22.  
cap. 74.  
Lud. Viv.  
Institut.  
Fem. Christ.  
lib. 1.

Tant. The Article you mention, sayes, it is lawful to wear Weapons, and serve in the Wars at the Command of the Magistrate.

Whigg. Right, I say no other, the other resisting without the Magistrate, is onely in a Christians own Defence, the dictates of the Law of God, the Law of Nature, the Law of Wisdom, reason and Prudence; the Law that Worms and all Creatures have of Self-preservation; he's necessary to his own Death, and *felo de se*, that resists not a Murderer or a Robber.

Tant. Ay, but suppose the Magistrate take your Goods violently against Law.

Whigg. That also is impossible, for as he is a Magistrate he acts by Law, and cannot possibly Act as a Magistrate but by having the Law on his side; if he has not the Law to Vouch him, he Acts not like a Magistrate, but as a Robber; but this must be certain, clear and evident, otherwise Resistance is a Sin.

Tant. This is right Whiggish Principles, and Whiggish Doctrines, and Whiggish Practices.

Whigg. This is the old English Practice, and the dictates of right Reason and the Law.

Tant. Where did you learn these Doctrines?

Whigg. I cannot well tell where first I had them, for they are connate and coeval with the reason of every Wise man, and Good man, but I think I first had them in Print, out of a Sermon Preach't by one of the Kings Chaplains in Ordinary, *William Haywood D. D.* Preach't before his Majesty at Newport in the Isle of Wight, during the time of the Treaty there (for Peace) betwixt the King (*Charles 1.*) and the Parliament; upon a suitable Text (*Rom. 12. 18.*) *If it be possible, as much as lyeth in you, live peaceably with all men*: Where, excellently and suitably he Discourses of the first words of the Text; I'll repeat onely his own words in Print, in descant upon the words — *If it be possible, namely, (He sayes,)*

"A form of Speech this is which implieth often Difficulties in the business; and  
"sometimes Impossibility; difficult where the Parties to be reconciled are froward,  
"and self-willed Enemies to Peace in *David's* language. Impossibility where no  
"Agreement will be had, without loss of a good Conscience: Where Gods Honour,  
"or the administration of Justice, or the discharge of our calling lieth at stake, so  
"that we cannot have Peace with men, unless we be irreligious, unjust or unfaithful.  
"In the former case where Peace is only difficult; that should stir up our diligence  
"the rather; endeavour with so much the more Patience and unwearied Industry to  
"overcome the frowardness of those we have to deal with; and where so precious  
"a Jewel as Peace is to be compassed, with expence of our labour or our substance,  
"there spare for no cost or pains. But where it is impossible to a Servant of God,  
"where nothing will do it but the sale of a good Conscience, there rouse up our  
"courage, and prefer not outward Peace before inward; mens contentment, or our  
"own temporal commodity or safety, before Gods Honour, our Souls quiet and the  
"publick good. But it will here be demanded, How we may know when Peace is  
"possible, when not: Six cases are mentioned by some Divines, ye may refer them

"to the three heads aforementioned, of Religion, Justice, and Faithfulness in our calling.  
 "Of Religion first. God himself (in case his publick Worship be indangered) enjoyns us flatly to break the Peace. *If thy Brother the son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosom, or thy friend, which is as thine own Soul, entice thee secretly, saying, Let us go and Serve other Gods which thou shalt not know, &c. Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him: Thou shalt not spare, nor conceal him, but thou shalt surely kill him, thy hand shall be first upon him, and afterward the hand of all the People, Deut. 13. 6.*  
 "Thus ye are to understand it in case of Temptation to manifest Idolatry, (and *Pocrisy is clearly prov'd to be Idolatry*) Blaiphemy, Heresie or Apostacy from the true Faith and Worship of God: we can have no Peace, nay, we can have no Mercy; we are not allowed to spare and conceal the party so tempting us, but deliver him up to just Punishment, be he never so near, or dear to us. Secondly, where our selves are Persecuted for Religion, or Vertue, or Obedience to Gods Law in any kind, and there is no way of satisfying our Persecutors, or delivering our selves from trouble, but by denying our Faith, yielding up our Vertue, or violating our Obedience to Gods Commandments. In these two cases, the one offensive, the other defensive; for preservation of our Religion, and our Duty to God, no Peace possible.

"Two other cases follow, which belong to Justice. One where we are passive, or those who are one with us: and we are violently assaulted contrary to Law and Equity. We may then break the Peace for our own Preservation, in defending our selves, so we do it *Cum moderamine inculpatæ tutelæ*, go not beyond what is needful to our honest defence, or theirs who depend on us, as our Wives, Children or Family. The like holds when we are violently handled, because we will not joyne with others in breaking Peace, and trampling down Justice. *Cast in thy lot among us: We will find all precious substance, and fill our Houses with Spoil, Prov. 1. 13.* Thus where in defence of Justice to our selves, and our own private, being Innocent, and against wrongful Authority, our Lot is to be passive. Another case may fall out, wherein it becomes us to be active, though our selves, in our particular Interest suffer not: and that is, where we see our innocent neighbours wrongfully abused, and distressed to extremity by lawless hands; we may there rise up in rescue of oppressed Innocence, and do as much in our neighbours case, as we would wish done in our own. Thus Lot resisted the Sodomites in behalf of the Angels whom they Invaded with violence: And Moses succoured the Israelite striving with the Egyptian, Exod. 2. 12. And thus every good man, armed with wealth and power, may, and ought to stand up in defence of the poor Widow and fatherless, against their tyrannous oppressors. Nor are they breakers of the Peace in so doing; but these cruel grinders of the Poor whom they resist.

Now Tantivee, what think you of your Doctrine, that Christians may use *no other Weapons* but Prayers and Tears? and what your Design may be in Preaching up, and every Sunday inculcating such *Crambee Doctrine* at this juncture, I do not know, it looks like a *Set-business*: What think you of *Dalilah's Policy*? the crafty Whore was Brib'd to Betray Sampson, but the Philistines durst not set upon him 'till he was Bound, for they had woful Experience of his Whiggish Valour; therefore they hire the Hireling to Bind him first, that they might securely Spoil him; a very crafty Piece of Politicks.

Tant. Ay, and if all you Whiggs were Bound Hand and Foot, 'till we did to you what we list, it were no great matter.

Whigg. It would be the *safest way*, for Tories and Tantivees have no good Luck at Fighting, though none so prone to Challenge and Quarrel as they; (*right Heñtors*) witness a late double Duel of Chieftanes, Whiggs and Tories.

Tant. I never heard of it.

Whigg. No matter, you shall not then from me; for I purposely conceal your Tory-Champion, out of profound respect to him, because he was most Piteously baffled.

Tant. What, out of his Life?

Whigg. No, no; To save that ignobly, he onely parted with his Honour; that he might die dayly and endure a thousand Deaths, in conscious memory and doleful regret for the cowardly baseness and loss of Honour, which none but the Son of W—— no man of Honour will part with it; basely to purchase a Sneaking reprieve for a baffled Life.

Tant. I do not apprehend you.

Whigg. No matter; It is not to the History, but *pat to our present purpose*, whilst you Tantivee's would persuade us to bind our own Hands 'till our Throats be cut; by *Hectors and Tories*, against Law, and that *It is Divinity so to do*; I told you before, that this was the Old Doctrine in *Ireland*, just before the *Tory Cut-throats basely Butcher'd* the Protestants, *Man, Woman and Child* that they could come at, or *durst come at*; and they came at all, and *spared not Man, Woman nor Child*, who happened to be Armed with no other Weapons but Prayers and Tears; old Earl Warren's rusty Sword was the onely Shelter and Safe-guard under God, there is nothing else frights a Jesuit from a Massacre, but fear of losing his own life; but for Prayers and Tears, the *Crocodiles relent not*, though you Weep your Hearts out; no, let them *once begin their Violence*, (which God forbid) but if they do, he deserves to have his Throat cut, and his Wife and Children first miserably Butcher'd before his face, that *so unman himself* as not to defend the *helpless Babes* with no other Weapons but Prayers and Tears. Prayers and Tears! is that the word? Why, *box it about then* in every Tantivee-pulpit, and number the Converts, and tell me how many English-men (Protestants or Papists) are professed to the new Tantivee-doctrine; yet if all the Papists in *Christendome*, and all the fierce Episcopal or Presbyterian Bigots, whose Religion is Persecution, and Blood and Wounds, an inhospitable and inhumane Crew, that will think it Religion to kill men if they will not go to Heaven, Plunder and Fine them, if they will not march along (their way too) and yet in their publick Confessions and Articles of Faith, acknowledge themselves *fallible*, and whether they be right or wrong they *cannot well tell*, to be sure: Pretty hearts, all other People must have no other Christian-weapons but Prayers and Tears, whilst they with Sword in Hand, hold a Bible in one hand, and dart and flash with the other, as if they (alone) were the *Popes Commission-Officers*, or *Antichrists Cuzars*, arm'd Cap-a-pe, whilst the trembling and better part of *Christendome* kneel Weeping before them, Crying to them for — *Mercy for Gods sake*, — Quarter for Heavens sake; whilst with deaf Ears, hardened Hearts, and bloody Hands, they are *Killing men for Gods sake*; If I could not be reconciled, yet I could cohabit peaceably, lovingly and neighbourly with any Religion, except this Persecuting Religion, (under what form soever it lurks:) *It is not of God*, but from *Abaddon*, (that is) the Destroyer, who was a Murderer from the beginning; an Inquisition, a High-Commission, an Ecclesiastical Jaylor, Horning, Cursing, Damning, Imprisoning, *Stooling or Fooling* upon the Stool of Repentance, &c. differ but as the old Viper and her Brood, though they eat up one another, they are all Vipers, all the same Image of the Beast, and all of a Breed; or as a Serpent and a Dragon, a little time, and good store of Blood and growth makes the Serpent right Dragon: God bless us all from their Stings, from their Bloody Jaws and all devouring Maws.

Tant. Nay, the Fanaticks say the Episcopal are more Condescending and Merciful than the Presbyterian.

Tory. You know the Proverb, *Curst Comes have short Horns*; but you may know the Nature of the Beast, the Curled nature, by her *Deffing* at men on all trivial occasions, though her Horns are almost worn to the Stumps: of all Persecuting Religions there's never a Barrel better Herring; for they all do *as much Mischief as they can*; I grant some of them have not the force, the opportunity, the longed-for Power of being bloodily cruel, but they show their good will, you see; though they are forc'd (poor Hearts) to Thrash in their Cloaks; the Cloaks and Pretences of Mercy and Christian Compassion: this makes such a jumble with their Practices, that they Thrash now 'till they Sweat again, and are almost tired and out of breath; they cannot well tell what to do for the best, which makes them so various from themselves; sometimes all Love and Kindness, Charity and Indulgence; and then again, at it again, with Curses and Gaols, Hell and Damnation; ————— Into what difficulties doth sin plunge poor Souls? whereas, how easie is Christs Yoak? what Guards and Bulwarks are necessary to secure Tyranny and Cruelty, Oppression and Violence? and all too little; however, *no fence* (can be had) for their Fears, nor any cure for their wounded Spirits and Consciences: whereas on the contrary, *How easy is it*, and pleasant to be Sober, Temperate, Virtuous, Loving, and to live according as the Law counsel us, not taking new Councils, New ways, and by-ways, out of the right Road of the Kings High-way.

Tory. Humanity teaches men no such monstrous cruelty.

Whigg.



*Whigg.* 'Tis true, for their *Superstition* (Invented to be a *Crutch* for *Pride* and *Avarice*) under the *Vizard* of *Divinity* first destroyes *Humanity* out of the *Bigots*; and then, and not till then, they cease to be men, and lose all humane *Bowels* and *Compassion*, being *Transubstantiated* to perfect *Devils*, and *Abaddon's*, or *Destroyers*; so devillish are all persecuting *Religions*: whereas *Christs Kingdom* (the *Gospel*) is not of this *World*, nor are its *Weapons* carnal but *Spiritual*; if *Christs Kingdom* were of this *World*, then might, and would, and should his *Servants* fight for it; but now is his *Kingdom* not from hence.

*Tant.* A little more of this would make me perfect *Whigg*, I think; yet I had rather hear more of the *History*; How did the *Loans* thrive? when were they repay'd? or, was the *Exchequer* shut up at pay-day? or what became of the *Ships*, and the *Ship-money*?

*Tory.* The *Ships*, and *Men*, and *Fleet*, and *Money* went the way that a great deal of *English-money* has gone since that time, namely, to *France* with the *Duke of Buckingham*; who made a base broken *Voyage* of it, and returned to get *Recruits*, which the *King* provided for him as well as he could; and away then the *Duke* went (for a second *Venture*) towards the *Isle of Rhee* again; but he got no further onward his way thither than *Portsmouth*, for there he was Stabb'd by *Lieutenant Felton*.

*Whigg.* Upon what *Provocation*?

*Tory.* I'll tell you anon; as for the *Loans*, the *King* Promis'd that this *may* should not be made a *President* for the time to come, to charge them or their *Posterity*, to the *Prejudice* of their *Just* and *Ancient Liberties*, enjoyed under his most Noble *Progenitors*, and Promising them, In the *Word* of a *Prince*, to repay such *Summes*.

*Tant.* That is to be understood when he has the *Money* to repay.

*Whigg.* Yes, but that time never yet came.

*Tant.* I am not for this kind of *Lending*, whether I will or no, and without being able to sue for, or recover (neither by fair means nor foul) neither *Principal* nor *Interest*, I'll Swear.

*Whigg.* Nay, Do not Swear, I'll believe the *Parson* without Swearing; for *Men* of thy *Coat* and *Tantivee-principle* seldom put out *Money* to *Interest* or *Use*, except to the *Ale-house* or *Tavern*, to wipe out the *Chalk*, and clear old *Scores*, and then run fresh upon *Tick* again; what needs thou to care for the *Liberties* and *Charters* of an *English-man*? thou hast no *Inheritance* to lose, nor will thy *Heirs* fall out or quarrel about the *Land* thou leavest them; thou wilt take a *Course* for that, and make thine own *Hands* and *Guts* thy *Executors*.

*Tory.* To the *Imposition* of *Loans* was added the *Burthen* of *Billeting* of *Souldiers* (return'd from that unsuccessful and dishonourable *Voyage* from *Cadiz*) and *Moneys* to discharge their quarters were for the present to be levied upon the *Country*, to be repay'd out of *Summes* Collected upon the *General Loan*.

*Tant.* Yes, when they could catch it.

*Tory.* The *Companies* were scattered here and there all the *Kingdom* over, but that did not much affright men out of their *Purses*, though many *Felonies*, *Robberies*, *Rapes* and *Murders* were Committed by the *Souldiers* and *Mariners*; but they were governed by *Martial-law*; and some were Executed, but they Mastered the *People*, disturbed the *Peace* of *Families*, committed frequent *Rapes*, *Burglaries* and *Robberies*, *Murthers* and *Barbarous Cruelties*, which made a general *Outcry* and *Lamentation* wherever they came: but the *Lord Chief Justice* (*Sir Randolph Crew*) lost his *Place* for not favouring the *Loan*; and in his room succeeded a right *Cavalier*, (*Sir Nicholas Hyde*) who yet for his *Abilities* and *Skill* in *Law*, might without blushing climb up to the *Bench*; but he could not without great disgust and general *Prejudice* succeed a man so universally belov'd as was *Sir Randolph Crew*.

To advance this *Loan*, one *Sibthorp* had contriv'd a *Tantivee-Sermon*, Preached by 3 Car. 1. him at *Northampton*, at *Lent* Assizes, upon *Rom. 13. 7.* called *Apostolical Obedience*, and by all means the *Divinity* must be in *Print*, or else you'll say, how could it have reacht the *Ears* of *Bishop Laud*, or made room for *Preferment*.

And *Archbishop* *Abbot* must *License* it under his own *Hand*, or take what follows.

*Tant.* Why sure he would not lose his *Archbishoprick* for want of *Subscribing* his *Name*.

*Tory.*

*Tory.* He refused to do it, though the Court prest him earnestly to do it, and his Archbishoprick was Sequestred soon after.

1627. *Whigg.* Some said it was Bishop *Lauds Policy*, to pick a Quarrel with him, if he refused to obey the Kings Commands, or expose him to the Indignation of a Parliament, if he dared to License such *Tantivee-Stuff*, and illegal and wicked Positions; some called them *Traiterous Positions*; he affirmed that the *Prince who is the Head, and makes his Court and Council, it is his Duty to direct and make Laws.* Ecclef. 8. 3, 4. *He doth whatsoever pleases him; where the word of the the King is, there is power, and who may say unto him, What dost thou? And — If Princes Command any thing which Subjects may not Perform, because 'tis against the Laws of God, or of Nature, or Impossible, yet Subjects are bound to undergoe the Punishment without either resisting, or railing, or reviling, and so to yield a Passive Obedience where they cannot exhibit an active one: I know no other Case but one of these three wherein a Subject may excuse himself with Passive Obedience, but in all other he is bound to Active Obedience, sayes Sybthorp.*

*Tory.* He had forgot the Laws of this Land, which all Kings are bound and Sworn to obey; for the *municipal Laws* are not immediately any of those three, and Doctor *Manwaring* he sitht for Preferment with two Sermons to *Drill* in the *Loan*, though against Law, as the King confest in after Statutes; as also the *Ship-writs* Condemn'd by the King: (16 Car. 1. 14.) But those Court-Sermons did Mischief awhile, though in Conclusion the *Court-Parasites* smarted for their *sawcy rashness* and fallhood; *Manwaring* asserting, that the King is not bound to observe the Laws of the Realm concerning the Subjects Rights and Liberties.

*Whigg.* This is just like the *Popes Pardon*, and Absolving King *Edward* of and from the Obligation of his Coronation-Oath, Vows and Promises.

*Tory.* *Manwaring* also asserted, that those who refused to pay the *Loan*, Offended against the Law of God.

*Tant.* Did he find that in the Bible?

*Tory.* And that the Authority of Parliament is not necessary for the raising of Aids and Subsidies.

*Whigg.* 'Tis a wonder to me that the Parliament let him escape after this: what sets a Kingdom in a flame but these *Incendiaries*, that do not, or will not know the Constitution of this Kingdom and Common-wealth? An equal Bridle to curb *Tyranny* and Arbitrary Sway on the one hand, and *Anarchy* and Confusion on the other.

*Tory.* Ay, our Laws are good enough, none better.

*Whigg.* Then what *Traytors* and *Villains* are they, that dare debauch the fundamental Constitutions and Laws?

*Tory.* It was the way to Preferment.

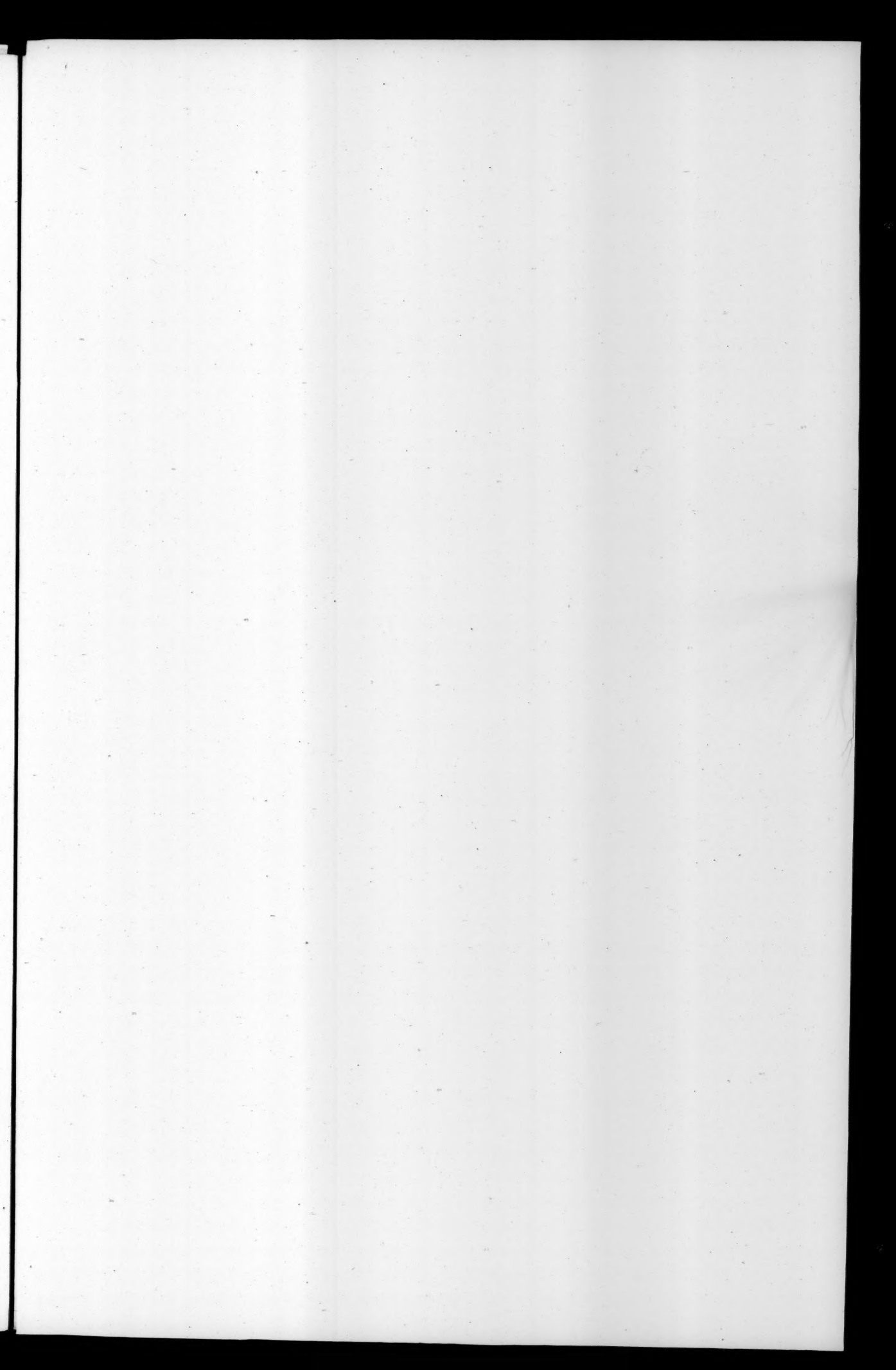
*Whigg.* The way to the Gallows, was it not? better a hundred thousand such *Sycophants* were Hang'd, than a good King and his Laws Betray'd, and the Kingdom Involv'd in blood through their sly *Tantivee-leasings* and Insinuations.

*Tory.* Bishop *Laud* was the Man, and all in all with the King, all Preferments in Church and State he annuated, or He and *Buckingham*; though they so *mischervously* to the King and State, countenanc'd the *Loan*, so contrary to the grants of the great Charter, and the Subjects Liberties and Properties, which the King was bound by Oath and Duty to Preserve and Observe, and was ready to do it of his own Benignity and Goodness, but those *Court-Parasites* ruin'd all at length, and themselves too.

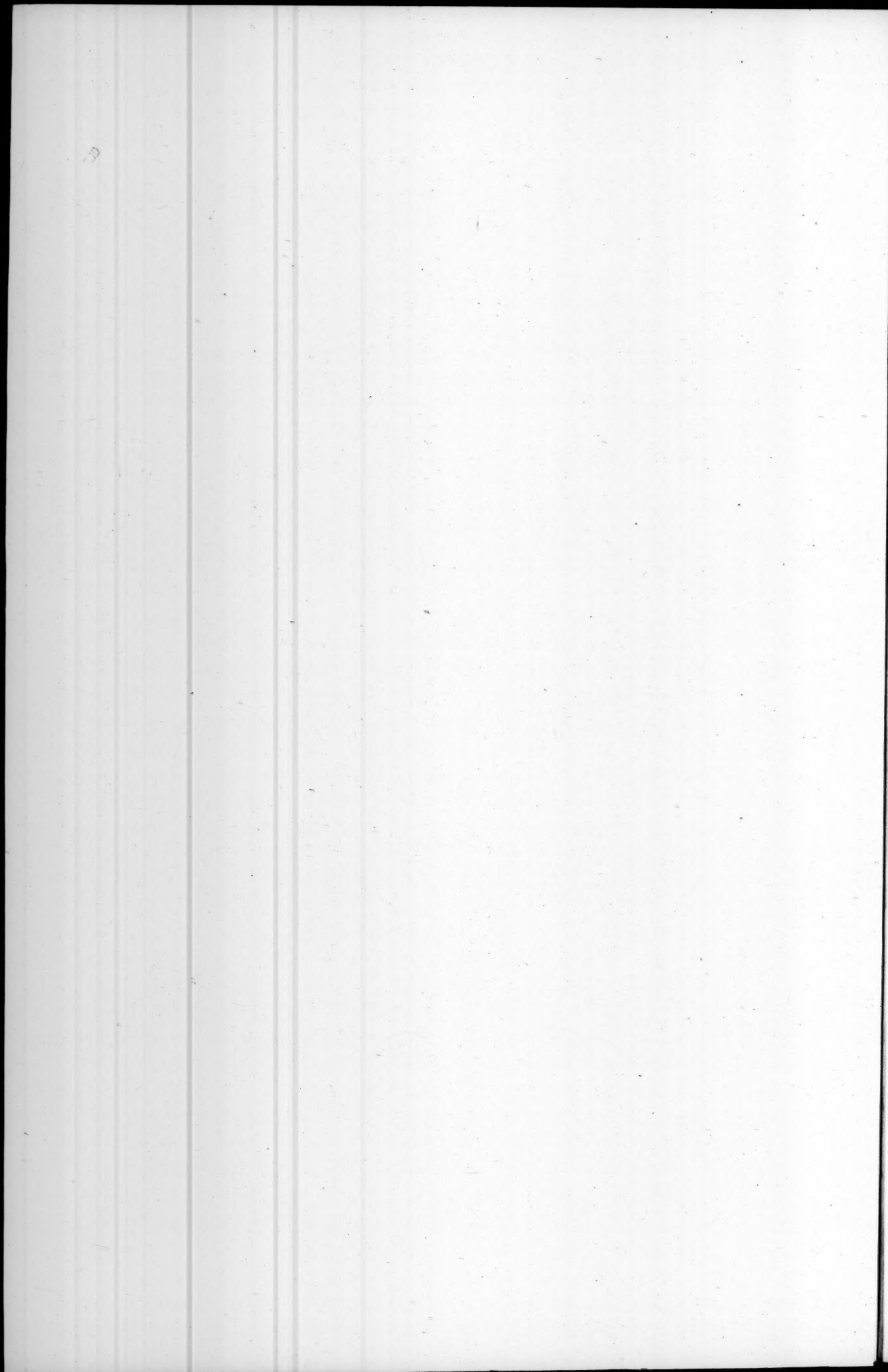
*Popery* and *Arbitrary Sway* are Twins, *always coupled*; the Queen had great Influence upon the Favourites, either to make or marre them, and they knew it as well; and the *Jesuits* had too much Influence over her, what by fair means, what by foul; but the King was angry, when he heard they made her (for Penance) walk bare-foot to Tyburn.

*Whigg.* The *Jesuits*! Ay, they are pretty Creatures for Princes to be Slaves unto, and to become their *Vassals* and Instruments; they have got the two *Reyns* (into their own hands) that guide the silly World, namely, *Hope* and *Fear*, whom the hopes of Heaven cannot allure to their purposes, the fear of Hell and Purgatory does affright.

*Tant.* Brave doings! In *Athens* *Themistocles* was Governour and Rul'd the City, his







his Wife rul'd him, and her Son rul'd her, where then were lodg'd the Reyns of Government?

Tory. What's that to us here in England? good Impertinent!

Whigg. Do not interrupt us, you (Parson) with your Nonsensical Prate out of old Notes, which you read devoutly out of Sybthorp, Manwaring and Mountague; do not mistake your self, you think the People of Athens had a brave time on't, luscious doings; if you had liv'd there, you would have known where, and to whom you would make your special Addresses and close Applications.

Tory. Archbishop Abbot was quite out of play, for refusing to License that doughty Sermon; to which he made many rational exceptions; as namely, in Page 2. to these words—*And whereas the Prince pleads not the power of Prerogative: and in page 8. The Kings Duty is first to direct and make Laws: and—page 10. If nothing may excuse from active Obedience, but what is against the Law of God, or of Nature, or Impossible: How does this agree with Page 5. That all Subjects are bound to all their Princes, according to the Laws and Customs of the Kingdom wherein they live? (he might have honestly added) and no otherwise: and Page 12. yea, all antiquity to be absolutely for absolute Obedience to Princes in all Civil and Temporal things.*

Tant. Hey day, this is like Pope Boniface to Philip (the fair) of France, *Sciat te in Temporalibus & Spiritualibus nobis subiacere.*

Whigg. They do not say in Spiritual things they would have their Prince absolute over all but themselves, but is that Position agreeable to the great Charter, and many more Acts of Parliament in Edw. 1. and Edw. 3. *That the Subjects shall not be griev'd to sustain any Charge or Aid, but by the Common Assent, and that in Parliament;* and the Petition of Right at large Confirms the same, by the Repetition of many more Statutes to that purpose.

Tory. Enough, Enough of this.

Tant. What Opinion had Archbishop Abbot of Dr. Laud?

Tory. He soon found him, and said, his Life in Oxford was to pick quarrels in the Lectures of the Publick Readers, and to give notice of them to the Bishop of Durham, that he might fill the Ears of King James with Discontents, against the honest men that took Pains in their Places, and settled the truth (which he called Puritanisme) in their Auditors. It was an Observation what a sweet man this was like to be, that the first observable Act that he did, was the Marrying the Earl of D. to the Lady R; when it was notorious to the World that she had another Husband: King James did for many years take this so ill, that he would never hear of any great Preferment of him: The Bishop of Lincoln, Doctor Williams got him at length advanc'd to the Bishoprick of St. Davids, which he had not long enjoy'd, before he began to undermine his Benefactor.

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440.

Tant. That Ingratitude is inexcusable.

Tory. He continued his Rancour against him to his utmost to the very last.

Whigg. Ay, Archbishop Abbot (that had woful cause to know him) gave this Character of Land, that such was his aspiring nature, That he would underwork any man in the World, so that he might gain by it.

Tory. The little man had a high towering Spirit; which made the Kings Jester, Archee, who would needs say Grace before the King, when little Bishop Laud was present, in these words—*Great Praise be given to God, and little Laud to the Devil.*

Whigg. The worst Crime that was laid to his Charge, was the Countenancing Arbitrary and illegal Taxes recommended by Sybthorp and Manwaring, and abetting these Sycophants; which some call *Crimen lese majestatis Legis & Regis*; There cannot be a greater Treason than an endeavour to rob the King of his Goodness, Truth, Conscience, Trust, and fidelity to his People, nor a readier Road to Ruine: The Kings Prerogative is the guard of the Subjects Liberties and Peace, he has no Prerogative but what the Law gives him, much less any Prerogative against Law, Equity, Reason, Conscience and Justice, though Sycophants for vile ends would to have stretch't it: They wore the old Text thredbare—*(Give unto Caesar the things that are Caesars)* in those Tantivee-dayes.

Tant. Why so?

Whigg. If you will not be Angry, (Parson) Ple tell you a Story, a true one,  
E of

of my own certain knowledge and remembrance, that will for ever *Spoil* ( here-  
after ) all your *Tantivee-Sermons* on that Text.

Tant. Nay, if it be such a *Spoil-Sermon-story*, keep it to your self, for I have  
four Sermons upon that Text, *ready writ*, and they will last me ( *with Repetitions*  
you know, and *eking out* ) two whole Months.

Tory. Prythee, ( *Whigg* ) let's hear your story, ( however ) let the Parson storm  
as he pleases, or be disappointed.

Whigg. Before one of the wisest Kings that ever England had, King James, did  
one D. Harsnet Preach a *Tantivee-Sermon* on that Text — *Give unto Caesar* —  
but his Sermon ( *poor man!* ) instead of getting thanks for the same, had the Hap  
( that afterwards befell *Manwarings* Sermon, it happened ) to be Burnt by the com-  
mon Hangman.

Tant. Hard Hap! what was the matter?

Whigg. Onely for asserting, ( as thou hast done twenty times, ) That all mens  
Goods and Moneys are *Cesars*; for which the Parliament ( though the Sermon was  
Preached in the Kings Chappel at *Whitehall* ) call'd my Gentleman *coram nobis*,  
taking great offence thereat.

Tant. What was that Doctor Harsnet?

Whigg. He was afterwards made Bishop of *Chichester*, and then Bishop of *Nor-*  
*wich*, just as Mr. *Mountague* leapt, and perhaps upon the same rise and advantage  
of the ground, ( *Tantivillisme*, ) and for the same Covetous reason too, because the  
*Norwich Bishoprick* is the richer; and then leapt to *Yorks Archbishoprick*.

Tory. But King James disown'd the Doctor in that affair, and did not own him  
therein.

Whigg. Yes, yes, I told you he was a wise King, and used to say, that he was  
a Tyrant that did not rule according to Laws, and calmed the business, modera-  
ting thus — and saying, that the Bishop onely failed in this, When he said, the  
Goods were *Cesars*, he did not add, they were his according to the Laws and Customs  
of the Country wherein they did live.

Tory. I do not deny but the Bishops had great Sway and influence over affairs  
both in Church and State, if the Lord *Faulkland's* Speech in Parliament to that  
purpose, was well Calculated for those times.

Tant. I have heard much Discourse of the Speech of that Lord, so fam'd for his  
Learning and Loyalty, as well as Nobility, but I could never get a sight of it.

Whigg. It was call'd the true Picture of those times, pourtraying that modern  
Episcopacy to the life, Anno 1640. and here it is.

Tant. Read it.

Whigg. The whole would be tedious, I'll read part of it, thus he begins —

“ *After Speaker*, he is a great stranger in *Israel* who knows not that this  
“ Kingdom hath long laboured under many and great Oppressions, both in  
“ Religion and Liberty : and his acquaintance here is not great, or his ingenuity  
“ less, who doth not both know and acknowledge that a great, if not a principal  
“ cause of both these have been some Bishops and their adherents.

“ *Master Speaker*, a little search will serve to find them to have been the De-  
“ struction of Unity, under pretence of Uniformity, to have brought in Supersti-  
“ tion and Scandal, under the titles of Reverence and Decency; to have defil'd our  
“ Church, by adorning our Churches; to have slackned the strictness of that Uni-  
“ on which was formerly between us and those of our Religion beyond the Sea;  
“ an action as unpolitic as ungodly.

“ *Master Speaker*, we shall find them to have Titch'd Mint and Anise, and have  
“ left undone the weightier works of the Law; to have been less eager upon those  
“ who damn our Church, than upon those who upon weak Conscience, and per-  
“ haps as weak reasons ( the dislike of some commanded Garment, or some un-  
“ commanded posture ) onely abstained from it. Nay, it hath been more dange-  
“ rous for men to go to some neighbours Parish, when they had no Sermon in  
“ their own, than to be obstinate and perpetual Recusants; while Masses have been  
“ said in security, a Conventicle hath been a crime, and which is yet more, the  
“ conforming to Ceremonies hath been more exacted than the conforming to Chri-  
“ stianity;



"stianity ; and whilst men for Scruples have been undone, for attempts upon Sodomy they have onely been admonished.

"*Master Speaker*, we shall find them to have been like the Hen in *Aesop*, which laying every day an Egg upon such a proportion of Barly, her Mistress increasing her proportion in hope she would encrease her eggs, she grew so fat upon that addition, that she never laid more : so though at first their Preaching was the occasion of their preferment, they after made their Preferment the occasion of their not Preaching.

"*Master Speaker*, we shall find them to have resembled another Fable, the Dog in the manger ; to have neither Preached themselves, nor employ'd those that should, nor suffered those that would : to have brought in Catechising only to thrust out Preaching, cryed down Lectures by the name of Factions, either because their Industry in that Duty appeared a reproof to their neglect of it, ( not unlike to that we read of him, who in *Nero's* time and *Tacitus* his story was accused, because by his Vertue he did appear *Exprobrare vitia Principis* ) or with intention to have brought in darknes, that they might the easier sow their tares, while it was night ; and by that Introduction of Ignorance, introduce the better that Religion which accompts it the Mother of devotion.

"*Master Speaker*, in this they have abused his Majesty, as well as his people, for when they had with great wisdom ( since usually the Children of darknes are wiser in their generation than the Children of light ; I may guess not without some eye upon the most politick action of the most politick Church ) silenced on both parts those Opinions which have often tormented the Church, and have, and will alway trouble the Schools, they made use of this declaration to tye up one side, and let the other loose, whereas they ought either in discretion to have been equally restrained, or in justice to have been equally tolerated. And it is observable, that that party to which they gave this License, was that whose Doctrine, though it were not contrary to Law, was contrary to Custom, and for a long while in this Kingdom was no oftner Preached than recanted.

"The truth is, *Master Speaker*, that as some ill Ministers in our State first took away our Money from us, and after endeavoured to make our Money not worth the taking, by turning it into Brags by a kind of *Antiphilosophers-stone* ; so these men used us in the point of Preaching, first depressing it to their power, and next labouring to make it such, as the harm had not been much if it had been depressed ; the most frequent Subjects even in the most sacred Auditories, being the *Jus divinum* of Bishops and Tithes, the Sacredness of the Clergy, the Sacriledge of Improprations, the demolishing of Puritanism and propriety, the building of the Prerogative at *Pauls*, the introduction of such Doctrines, as admitting them true, the truth would not recompense the scandal ; or of such as were so far false, that as *Sir Thomas Moore* says of the Casuists, their business was not to keep men from sinning, but to inform them *Quam propè ad peccatum sine peccato liceat accedere* : so it seemed their work was to try how much of a Papist might be brought in without Popery, and to destroy as much as they could of the Gospel, without bringing themselves into danger of being destroyed by the Law.

"*Master Speaker*, to go yet further, some of them have so industriously laboured to deduce themselves from *Rome*, that they have given great suspicion that in gratitude they desire to return thither, or at least to meet it half way : Some have evidently laboured to bring in an *English*, though not a *Roman* Popery : I mean not only the outside and dress of it, but equally absolute ; a blind dependence of the People upon the Clergy, and of the Clergy upon themselves ; and have opposed the Papacy beyond the Sea, that they might settle one beyond the water. Nay, common Fame is more than ordinary false, if none of them have found a way to reconcile the Opinions of *Rome* to the Preferments of *England* ; and be so absolutely, directly and cordially Papists, that it is all that fifteen hundred pounds a year can do to keep them from confessing it.

"*Master Speaker*, I come now to speak of our Liberties ; and considering the great Interest these men have had in our common Master, and considering how great a good to us, they might have made that Interest in him, if they would have used it to have informed him of our general Sufferings ; and considering how little of their freedom of Speech at *Whitehall* might have saved us a great

"dear!

"deal of the use we have now of it in the Parliament-house, their not doing this alone  
 "were occasion enough for us to accule them as the betrayers, though not as the destroy-  
 "ers of our Rights and Liberties: Though, I confess, if they had been onely silent in  
 "this particular, I had been silent too; But, alas, they whole Ancestors in the darkest  
 "times excommunicated the breakers of *Magna Charta*, did now by themselves, and  
 "their adherents, both write, preach, plot, and act against it, by encouraging Doctor  
 "*Beal*, by preferring Doctor *Mannering*, appearing forward for Monopolies and Ship-  
 "money: and if any were slow and backward to comply, blasting both them and their  
 "Preferment with utmost expression of their hatred, the title of *Puritans*.

"*Master Speaker*, we shall find some of them to have labour'd to exclude both  
 "all persons and all causes of the Clergy, from the ordinary Jurisdiction of the  
 "temporal Magistrate, and by hindring prohibitions ( first by apparent power against  
 "the Judges, and after by secret agreements with them ) to have taken away the  
 "only legal bound to their arbitrary power, and made as it were a conquest upon  
 "the common Law of the Land, which is our common Inheritance; and after made  
 "use of that power to turn their Brethren out of their Free-holds, for not doing  
 "that which no Law of man required them to do; and which ( in their Opini-  
 "ons ) the Law of God required of them not to do. We shall find them in ge-  
 "neral to have encouraged all the Clergy to suits, and to have brought all suits  
 "to the Council-table; that having all power in Ecclesiastical matters, they labour-  
 "ed for equal power in Temporal, and to dispose as well of every Office, as of  
 "every Benefice, which lost the Clergy much Revenue, and much reverence ( where-  
 "of the last is never given when it is so asked, ) by encouraging them indiscreet-  
 "ly to exact more of both than was due; so that indeed the gain of their great-  
 "ness extended but to a few of that order, though the envy extended upon all.

"We shall find of them to have both kindled and blown the common fire of  
 "both Nations, to have both sent and maintained that Book, of which the Au-  
 "thor no doubt hath long since with'd with *Nero*, *Utinam nescissem litera!* and  
 "of which more than one Kingdom hath cause to wish, that when he writ that,  
 "he had rather burn'd a Library, though of the value of *Ptolemy's*. We shall  
 "find them to have been the first and principal caule of the breach, I will not say  
 "of, but since the Pacification at *Berwick*. We shall find them to have been the  
 "almost sole abettors of my Lord of *Strafford*, whilst he was practising upon ano-  
 "ther Kingdom that manner of Government, which he intended to settle in this,  
 "where he committed so many, so mighty, and so manifest Enormities and Op-  
 "pressions, as the like have not been Committed by any Governour in any  
 "Government, since *Verres* left *Sicily*. And after they had called him over from  
 "being Deputy of *Ireland*, to be in a manner Deputy of *England*: All things here  
 "being Govern'd by a *Juntillo*, ( *who dare say thus much at this time of day?* )  
 "and that *Juntillo* Govern'd by him, ( *And he Govern'd by I know who* ) to have  
 "assisted him in giving of such Counsels, and the pursuing of such Courses, as it is a  
 "hard and measuring Cast, whether they were more Unwise, more Unjust, or more  
 "Unfortunate; and which had Infallibly been our Destruction, if by the Grace  
 "of God their share had not been as small in the subtilty of *Serpents*, as in the In-  
 "nocency of *Doves*. *Master Speaker*, I have represented no small quantity, and  
 "no mean degree of Guilt.

*Tant.* Enough, enough of this, I see *Whiggish Doctrines*, Principles and Practices,  
 grow upon us.

*Whigg.* Do not mistake your self, ( *Tory!* ) it is your *Tory-Plots* and Principles  
 have swell'd of late years to a monstrous Tumour and Deformity, almost to the Con-  
 sumption of our right and natural Constitution; and because we make warm Applica-  
 tions sometimes to draw down the Swelling, and let out the Corruption, how you  
*Tantivees Kick and Frisk?*

*Tant.* Kings ( of old ) us'd not to be Bearded nor Brav'd by their Subjects.

*Whigg.* No, there was no Cause for it, but read the History of the Lives of King  
*John*, *Henry 3.* *Edw. 1.* *Edw. 2.* what Bickering there was to keep thole Kings from  
 encroaching on the Subjects Liberties and Properties, the subject of the great Quarrel,  
 Contest and Battels fought betwixt King and People, in all ( and onely in ) the un-  
 happy Reigns of unhappy Kings, that suffer'd themselves to be Seduct out of their

Faith

Faith and Truth, and to *oustretch* their *Prerogatives* beyond its *Maker* and *Creator* (*the Law*) and *oustretch* their *Consciences* and their *Oaths*, till they *broke* all to *pieces*.

*Tant.* Poor feeble Kings (perhaps) they were; *Worms* soonest grow in *soft Wood*.

*Whigg.* Were any Kings *Fiercer* or *Stouter* than the three first of them? who more *Valiant* than *Edward 1.* or more *Victorious* against *Forreigners*? and if he were weak and feeble, it was *only when the Head* (like *Children* that have the *Rickets*) *swell'd monstrously* and *unconscionably*, to the *starving* and *Consumption* of the *whole Body*, and *inferiour Members*, which cannot *fare ill*, but the *Head must ake* for it, and *feel the smart* at long run.

Honestly therefore (if he could have *continued so*) did he answer the encroaching *Prelates*, (to whom † he had *Promis'd* to give whatever they would ask, and they ask'd † *K. Edw.* him to *Repeal the Statute of Mortmain*) The King answered, that this was a *Statute* <sup>1.</sup> made by the *whole Body* of the *Realm*, and therefore *was not in his Power*, (who was but one *Member* of that *Body*,) to undo that which all the *Members* together had done.

*Tant.* By this Answer he should seem to *infern* that *He and his People* are made all of a piece, of the *same Clay*.

*Whigg.* Why, what? dost thou think Kings are *not Mortals*?

*Tant.* They are *Divine*.

*Whigg.* So *Tamivies* also call themselves, but (as *Alexander the great* answered his *Flatterers* that call'd him *a god*) those that *emptied their Close-stools* *scant* no such matter, or extraordinary *Hogo* beyond other *Mortals*.

*Tant.* Does not the *Text* say, *Touch not mine Anointed*, and do my *Prophets* no *Harm*?

*Whigg.* What of that?

*Tant.* Then do not you touch *Gods Ministers*, and *Gods Prophets*.

*Whigg.* Where are they? you must first show them to me before I can touch them.

*Tant.* All the *Kings Ministers*, (*Arch-bishops*, *Bishops*, *Arch-deacons*, *Deans*, *Parsons*, *Vicars* and *Curates*) are all *Ministers* and *Prophets of God*.

*Whigg.* And also all *Officials*, *Commissaries*, *Publick-notaries*, *Delegates*, *Surrogates*, *Vicars general*, *Apparitors*, *Proctors*, *Jaylors* and *Hangmen*, *Registers* and *Summers*, are also all the *Kings Ministers*; I do not desire to touch them, nor am very ambitious that they should touch me; from them all, good *Lord* deliver us, and all good *Men*.

*Tant.* They meddle not with good men, *cannot live by good men*, the *Hangmen* must starve if all were good men, they live by *Sinners*, they eat eat up *Gods People* as they eat *Bread*; that is, the *Sins* of *Gods People* is *Meat*, and *Drink*, and *Cloath* to them.

*Whigg.* Foh! no more of them.

*Tant.* Thou talk'st like a bold *Rebel*, and wouldst act like a *Rebel* (I fear) with other *Weapons* than *Prayers* and *Tears*.

*Whigg.* I do not know how such *Fools* and *Knaves* as thou art may hap to provoke the old man within me; 'tis at your peril, and you come at your own adventure, but I will rather dye than be a *Rebel*.

*Tant.* When the *Kings Subjects* (in *Edw. 2. Reign*) took up *Arms* to remove evil *Counsellors* from the King, and the King fled before them, and at length in hopes to preserve his *Minion*, and the *Instrument* of his wickedness (*Gaveston*) lodg'd him in an impregnable Hold, *Scarborough-Castle*, which the *Kings Subjects* took, and Beheaded poor *Pierce Gaveston*; you *Whiggs* do not call this *Rebellion*.

*Whigg.* Why? what *Historian* does call it so? I am sure that great *Loyalist* and *Cavalier*, *Sir Richard Baker*, that (throughout) writes, *leaning on one side*, as if he was *Bak. Chron.* byas't the wrong way, does not call it *Rebellion*; nor is the word *Rebellion* once mentioned in the late *Act of Oblivion*, after the happy Return of his *Gracious Majesty*: But instead of calling it *Rebellion* (which old *Hodge* would have *Eccho'd* and *Mouth'd* twice in each line) *Sir Richard Baker's* note is, — "That while the King was altogether rul'd by *Gaveston*, and *Gaveston* himself was altogether irregular, the Common-wealth could have but little of Justice, but was sure to *Suffer*, as long as *Gaveston* was *Suffered*; and this may be sufficient to *Justifie* (mark that) the *Lords*, that it be not *Interpreted* to be *Rebellion*, which was indeed but *Providence*.

After that, the two *Spencers* were the new *Minions* that trod in the very steps of *Gaveston*, and *Seduc'd* the *cassie King*, *Pimps* to his *Lust*, for these onely were his *Favourites*; where-



Bale Chron.  
109.  
Anno  
1320.

whereupon the People rise, as *one man*, with the Earls of Hereford and Lancaster; who confederating by a solemn League and Covenant to live and dye together in maintaining the *Right* of the Kingdom, and to procure the Banishment of the two *Spencers*, the great *Seducers* of the King, and the *Oppressors* of the State; and under this pretence they take Arms, and coming armed to St. Albans, they send to the King (then) at London, requiring him as he lov'd the quiet of the Realm, to rid his Court of those two Traitors, the *Spencers*; Condemn'd in many Articles of High Treason by the Common-wealth (mark that) of the Land; and withall to grant his Letters Patents of Pardon and Indemnity, both to them and such as took part with them.

*Tory*. By that desire of Indemnity they tacitly acknowledg Guilt.

*Whigg*. Yes, against the Letter of the Law, in strict construction, and a Judge and Jury of your Principles, (*Tory*,) it is not safe trusting you, when necessity had forc't them to Courses that otherwise were Illegal; which yet the Historian calls Providence, not Rebellion.

*Tant*. But did the King Pardon them?

*Whigg*. Pardon them? No, I trow, that had been too wise an Action, for such a weak Prince as was that ill-advis'd King.

*Tant*. But prythee what Answer did the King give to the bold Covenanters?

*Whigg*. He Swore he should never Violate the Oath made at his Coronation, by granting Letters of Pardon to such notorious Offenders, who Contemn'd his Person, Disturb'd the Kingdom, and Violated the Royal Majesty.

*Tant*. Well said, and how did this Answer work upon the armed Confederates?

*Whigg*. It exasperated them, and presently they March't to London, (the Citizens being their sure Friends) and lodged in the Suburbs, till they had leave of the King to march into the City, where they again more peremptorily urge their demands.

*Tant*. And what did the King then? why did he not Hang them all at Tyburn?

*Whigg*. He could not find Hangmen that would undertake so great a work, besides to Hang them all would be a tedious long work, and long a doing.

*Tant*. What? did all People hate him, and forsake him?

*Whigg*. No, they all lov'd him so universally, and wisht him so well, that they also desired he might be quit of his two Dileales (the two *Spencers*) that made the Head ache, and the whole Body sick and ill at ease; and so at last he yields to their Banishment. But this Kings Goodness and Truth, went and came (like Ague-fits) by Paroxysmes and intermissions; no trust in his Word and Promises, for he Consents to their Banishment, onely to hush the present Commotion; *Hugh Spencer* the Father was then beyond Sea, and kept himself there, but young *Spencer* lurk't here and there, hiding himself in England, expecting the turn of a better Season, which soon came about; for Fortunes-wheel (to the Comfort of the Afflicted, and terour of the Prosperous) never stands still, but is alwayes in Motion and upon the Turn, as in this Kings Reign was frequently demonstrated; for the next year (Anno 1322.) the King defeated the Lords, and Beheaded his Unkle the Earl of Lancaster; and four years after the Parliament Deposed King *Edward*, (or rather) forc't him to Depose himself and Invest his Son; which if he refused, they threatned to Chuse a King of another Race, and he was Killed soon after by his Keepers, *Gourney* and *Marrevers*, *Tarleton* Bishop of Hereford writing to them to that effect in doubtful sence, viz. *Edvardum occidere nolite timere bonum est*; but they guess'd at his meaning, for that Bishop, *Adam Tarleton*, had a little before at Oxford Preach't before the Queen and *Roger Mortimer*, (her bosom friend) on this Text, *Caput meum doleo*, My Head aketh; whence he inferred, that the Kingdom being now deadly sick of its Head, it was fit to remove that Head and put a sounder in his place; this was the Loyalty of your Bishop, when Interest, &c.

*Tant*. How did the Queen approve that Doctrine?

*Whigg*. She did not dislike it, to be sure, but her Minion (*Roger*) liket it well enough, as appeared afterwards.

*Tant*. It was an Impudent Whores-trick of her; first to make the King a Cuckold, preferring the Love of *Mortimer*; and then to Unking him by Deprivation; and then to Unman him, by Murthering him.

*Whigg*. She did not own the Murtherers that did the Deed.

*Tant*. But she did not punish the wicked Bishop that Preach't up the King-killing Doctrine;

Anno  
1322.

1326.

*Doctrine* ; and who did give the Murderers also Commillion to do it.

*Whigg.* No, he was her chief Favourite-Bishop, and fit for her turn ; but such was the general Hatred to King Edward 2. that he dyed Unlamented, ( though ( perhaps ) not unpityed ) he had so disobligh'd his People by espousing two or three unfortunate Minions, and their dependants, before and above his peoples welfare, that ought to have been his chiefest Care.

*Tant.* I protest, though, 'tis hard measure, first, to be made a Cuckold, and then by the same Engineers to be Depriv'd, and then Kill'd ; this is worse than what befell the Earl of Essex, ( General of the Parliaments-Forces in — 41. ) First, the Duke of Som — made him a Cuckold, then He and she disparage her Husbands virility, then ( for that reason ) gets her Divorc't from him, ( as not man sufficient : ) And Lastly, to make the Church Father all the escapes, he Legitimizes them, by making her an honest woman, and Marrying her.

*Tory.* Not Man sufficient ? sayst thou Parson ! why, what one man is sufficient for a Whore ? if the Church admit that for a sufficient Plea for Divorce, they'll have as many Customers for that, as they have for Licenses for Marriage.

*Tant.* The better trading for us ; we are men that know our Interest and Advantage, as well as carnal men.

*Tory.* Ay, Ay, who doubts it ? but say, ( Mr. Whigg, ) did the Earl of Essex put up this affront ?

*Whigg.* No, I told you he was the man that first headed the Parliaments forces, that afterwards took more than sufficient Vengeance on the Church, and all that sided or bandy'd with her : Manet aliâ mente repostum : Evil Actions carry their furies along with them, Vengeance attends them. For the said Kings unfaithfulness to his People, in breaking his Coronation Oath and Kingly trust, he lost his Peoples Hearts, and consequently his own Life ; and Roger Mortimer was Kill'd in the Queens Embraces, and both Court and Church suffered in the other Instance.

*Tant.* Did the City of London joyn with the Queen and the Confederates ?

*Whigg.* Yes, and the Londoners to shew their good will to the Queen, and the Confederate Lords, with great despight Beheaded Walter Stapleton Bishop of Exeter, and Lord Treasurer, ( in rancour and hatred to the King ) with many others that they thought lov'd that unhappy King ; his Kingdom as well as himself suffering beyond all Patience, for his Folly and Perfidiousness in breaking his Word, Oath and Royal Trust, and by Gods heavy Judgments and Displeasure, there being in the eighth Year ( of this silly Prince's Reign ) such a Dearth or scarcity of Provisions, that Horses and Dogs were eaten, and Thieves in Prison pluck't in Pieces those that ( were newly brought in and ) had got some flesh of their backs, and eat them them half alive.

*Tant.* Sure that King was an ill-natur'd man.

*Whigg.* No, quite contrary, he was fair of Body, and of great Strength, given much to Drunkennets, but not much to Women ; Kind and Loving, but unfortunate in pitching his Affections upon bad Men and evil Counsellors, which was his Ruine and theirs too.

*Tory.* Some Men are not capable of good advice ;

*Quos Deus intendit perdere dementat prius :*

Whom Heaven does Hate, to their own wayes It leaves them ;  
Then Strips them of their Wits, and then Bereaves them.

*Whigg.* Some thought he deserv'd a better fate than he found, to be Depos'd by his Parliament, and Murder'd by the means of those that made him a Cuckold, or Bishop Tarleton the Court-Pimp to the Queen and Mortimer ; others said, *Honi soit qui mal y pense*, Let evil befall to evil men.

*Tory.* Well, we have enough of him ; to return to Archbishop Abbot, who told little Doctor Laud ( then Bishop of Bath ) in a Conference with him about Sybthorp's Sermon, ( and this Passage therein, viz. All Antiquity to be absolutely for absolute Obedience to Princes, in all civil or temporal things, ) that such Cases ( as Naboth's Vineyard ) may fall within this.

Whereupon the little-great-man was as a Man in a Rage, and fell a Huffing, saying, that it was an odious Comparifon ; for it must suppose that there must be an Abab and a Jezabel,

*Jezebel*, and I cannot tell what Sons of *Belial* for false Witnesses, and a Judge for the nonce, &c. But the *Arch*—told him, that *Reviling and Railing* does not answer his Argument: *All Antiquity* taketh in Scripture, and if there has been an *Abah*, or a *Jezebel*, that which has been, is possible to be again many years hence; and if (*sayes Doctor Abbot*) I had allowed that Proposition for good, I had been justly beaten with my own Rod: For, if the King the next day had commanded me to send him all the Money and Goods I had, I must by my own Rule have obeyed him; and if he had commanded the like to all the Clergy-men and Gentlemen, Yeomen and Commons in *England*, by *Syithorp's Proportion*, and my Lord of *Canterbury's* allowing the same, they must have sent in all, and left their Wives and Children in a miserable Case.

*Tory*. What care the Courtiers for your Wives and Children?

*Whigg*. True, but the wonder is, that any Englishman that has an Estate (though he got it by *Pimping*) should desire any Tantivee-ways or Arbitrary-way, lest he lose it as suddenly.

*Tant*. Or that any of us Clergy-men should be Tantivees, (you would say) is a wonder too.

*Whigg*. You say right, but greedy Dogs (that can never have enough) so they have but at present to please their raving Appetite, they gulp and swallow all, but never consider how it will Digest or do them good.

*Tory*. Nay, It is impossible to do them good, for it never digests or breeds good blood, but bad humours in abundance, that overflows them, if it do not stick in their Throats at the first going down, as many times it does, and choaks them before they taste the Sweetness of their Morfels, the Reward of their (Spaniel-like) fawning and Sympathy.

*Whigg*. I am glad to hear this from you, Mr. *Tory*.

*Tant*. So am not I, if *Tories* leave Tantivees to shift for themselves, what will become of us, losing our main Props?

*Whigg*. Then make use of your Main-sail, and Skud over the Water, where you all strive to be, and whither you seem to drive might and main; for Popery and Arbitrary Government are Inseparable, at least, Arbitrary Plants cannot thrive in *England* except they be water'd and besprinkled with Popish Exorcismes and Holy-water: Some Bishops of the Church of *England* have said that there is but a very little little difference betwixt Popery and us; our Holy-dayes, our Service (in English, theirs in Latine) but word for word in most parts thereof, our Priests Vestments, Church-musick, Candles, Altars, Bowing, Cringing, the very same.

*Tant*. Right, but we have not Auricular Confession, nor hold we Transubstantiation.

*Whigg*. You mean you cannot persuade the People to come to Auricular-Confession; but for the real presence many Preach it up, but by a distinction Metaphysical, (a distinction without a difference) they only deny the corporal presence.

*Tant*. So, then you'll say we differ therein from the Papists only in nice words and terms of distinction.

*Whigg*. If it be more than words wherein you differ in this point, then that thing you bow to at the Altar is really nothing, for if it be a real thing, it is a corporeal thing, if it take up its residence in one place of the Church more than the other, and on the Altar and the East, more than on the Pulpit and the West; Nay, some Preachers that bow very reverently to the Altar at Service-time, turn their Back-sides to it all the while they are Preaching very indecently; if there be something there to be reverent more than on the North, West, or South-side, where no Altars are.

*Tant*. You are a Perillous Whigg.

*Whigg*. And you are either a fool for bowing to nothing constantly, or a Papist in heart for bowing to some real thing that takes up its Lodging on the Altar, in the East, which as yet you dare not name.

*Tant*. Then you would make us believe that between the two Religions there went but a pair of Shears.

*Whigg*. Far be it from me to say so, but between some of the Priests and Bishops of the two Religions, there has scarce gone so much; (as the Lord Faulkland said,) It is all that a good Living or 1500 l. per annum can do, to keep some of them from declaring themselves openly and professedly to be Papists; these Fellowes never speak of the worst, the darkest, the blackest, the bloodiest Superstition in the World, under the known name of



of Popery, Papiſts, &c. but ( mildly and gently ) they only call it the *Church of Rome*, the *Catholicks*, &c. and if ſometimes they call them *Romanists* and *Roman Catholicks*, they think ( if it were overheard ) *all hopes of further Preferment is almoſt deſunct* ; as if *Roman* was a needleſs Epithite, and as if *none* were *Catholicks* in the World but only *that barbarous and bloody Sect*, *becauſe* ( like the Devil in the Poſſeſſed ) *their Name is Legion*, for that they are many and *numerous* ; ( more is the pity ) yet, ( bleſſed be God ) if you go to tell *Noſes* in *Europe*, or all the World over, *Proteſtants are the major part*, as well as the *better part* ; though you throw to the Papiſts ſide *all our Tantiſſees* into the bargain ; Come, come, *Rome loſes ground every day*, let the Pope, the Jeſuits and the Devil do what they can in Combination, I told you, they have got *but one Main-pillar*, and that is *crazy and rotten almoſt*, as great a *blunder as they keep*.

Tant. Why do you think we ſhall not carry all before us ?

Whigg. Yes, you will ( ſome of you at leaſt ) *be advanc'd as high as Haman*, if the learned Mr. Selden Prophecy'd true ; for when Doctor Worral Chaplain to the Biſhop of London Licenſed Sybthorp's ſaid Sermon, he *ſcratch'd his Name out*, and ſuffered not ſo much as any Sign of the Letters of his Name to remain on the Paper, by advice of Mr. Selden, to whole better Judgment, and for further advice he ſent Sybthorp's Pamphlet ( call'd a Sermon ) after he had Licenſ'd it : but Mr. Selden ſaid to him, *What have you done ?* you have allowed a ſtrange Book yonder, which if it be true, there is no *Meum* or *Tuum*, no man in *England* hath any thing of his own ; if ever the Tyde turn ( *as it did with a Vengeance to the Tories and Tantiſſees* ) you will be *Hang'd* for Publishing ſuch a Book.

But what the Chaplain ( upon ſecond thoughts ) *would not do*, his Maſter ( the Biſhop of London ) *did*, Licenſing the ſame with *his own hand*, the good man being not willing that any thing ſhould ſtick with him that came *recommended from the Court*.

Tant. From the Court or Queen, what ſkills it ? I commend him, the ſame Biſhop alſo Licenſed a Book, call'd *The Seven Sacraments*, with all its Errors, made by Doctor Coſens, Biſhop Land's Confident, and yet neither he nor any of them did ever declare *themselves* to be Papiſts openly.

Whigg. No, no, I know it, they were the wiſer ; neither did Mountague, whom they all upheld and advanc'd, and yet he made the Church of *England* a Schiſmatick ; if the Church of *Rome* be a true Church, and alwayes kept the Faith, as Mountague asserts, and the ſaid Biſhops did abett him, and Preferr'd him, and ſo did the D. of Buckingham, magnifying him as a *well Deſerving man* ; and when the King ( *Charles I.* ) was Married to his Queen, ( a Daughter of *France*, ) Letters were ſent to the High Commiſſion-Court and other Courts, to ſuſpend and *take off all Execution of the Laws againſt Papiſts* ; then by Proclamation ( upon the Parliaments Remonſtrance ) a quite contrary Command was published under the broad Seal of *England* ; and *after the Parliament was Diſſolv'd*, then all the Popiſh-Prieſts, fourteen or fifteen at a time, are ſet at Liberty again : ſuch great *variation of the Compaſs* was found in the ſame Climat and *Longitude* ; ſometimes the *Laws* being *put in Execution at a force-put*, and then again ſlackning the Reins and *following natural inclination*.

Tant. What Opinion had Archbiſhop Abbot of thoſe times and thoſe Tranſactions ? Ruſſe.

Whigg. When the allowance of Sybthorp's Pamphlet was put upon him, he ſaid, He 455 had ſome reaſon out of the grounds of that Sermon, that the Duke had a Purpoſe to *turn upſide down the Laws*, and the *whole Fundamental Courſes* and Liberties of the Subject, and to leave us not under the Statutes and Cuſtoms which our Progenitors enjoyed, but to the *pleaſure of Princes*.

Tant. That is *brave*, it is *al-a-mode d' France* ; but when the Duke was Stabb'd, did the ſame *Arbitrary Courſes* go on ?

Whigg. Yes, *Loans* and *Monopolies*, *Privy Seals* and ſuch Projects were continued, and ſome ſay the Earl of Strafford begun to aſſeſs Souldiers upon the People that would not pay his *Arbitrary demands* in *Ireland*, chiefly to make way the better for the like Project other-where ; yet he was a wiſe man, and a right Engliſhman ( once ) till he became infected afterwards with Ambition and Court, the fate and occaſion of the Ruine of Biſhop Land as well as of him, and of one more of more worth than both of them : Beſides —

( Said the Archbiſhop Abbot ) “ Now it came in my heart, that I was preſent at the *Kings Coronation*, where many things on the *Princes part* were ſolemnly Promiſed, “ which being obſerved would keep all in order, and the King ſhould have a *loving* and “ *gracious* People, and the Commons a *kind and gracious* King : But I am loth to *plunge* “ my ſelf over head and ears in theſe difficulties, ( the *Loans*, &c. ) that I can neither “ *live with quietneſs* of Conſcience, nor depart out of the World with good Fame and

*Whigg.* Estimation: And perhaps my Sovereign if he looked well into this Paradox, would of all the World hate me, because one of my Profession, Age and Calling would deceive him, and with base Flattery swerve from the Truth.

*Tant.* Then you think that the Kings Minions ( *Buckingham, Laud and Strafford* ) were the Kings greatest Enemies, and that of all the World he had most Cause to hate them.

*Whigg.* No doubt on't, if their Councils came out of their own Heads, or was not rather Infill'd and put into their Heads, by— *I know who*——

*Tory.* Oh! I apprehend you.

*Whigg.* But whether it be the Devil or man that possesseth men with evil, the Sinners that received the Temptation, ( the Baits of Ambition and Avarice ) as they are Instruments of wonderful Mischief and Blood, ought to pay dear for their Sycophantry.

*Tant.* Pay dear, ( do you say ? ) *Strafford and Laud* lost their Heads on *Tower-hill*, and *Buckingham* was Stabb'd at *Portsmouth* by *Felton*, ( you said ; ) But you did not tell me what mov'd him to this bloody Fact.

*Whigg.* *Felton* neither fled for it, nor deny'd the Deed, but said he Killed him for the Cause of God and his Country; and when it was reply'd, that the Surgeons said there might be hopes of his Life, *Felton* answered and said, It is impossible, I had the force of forty men assist'd by him that guarded my Hand: that he did not kill him for any private Interest whatsoever, that the late Remonstrance of Parliament published the Duke so odious, that he appeared to him deserving Death, which no Justice durst Execute.

*Tant.* But ( we say ) seldom comes a better.

*Whigg.* Nay, there was not much to choose, for the same Councils were still carry'd on, so that the Duke was not look't upon as the Original, but rather an Instrument to execute Perplex'd Counsels; and when he was Kill'd there wanted not others that would venture in his room, though all History tells us, those little by-ways and illegal ways prove as fatal now a-days as of old, ( in the days of *Gaveston* and the two *Spencers*, *Suffolk*, &c. ) There was a Paper found tack't in the Crown of *Mr. Felton's Hat*, which was to show that his Conscience was satisfy'd in the Fact, and that he was therewith well pleas'd, lest he had been presently hewed in Pieces without Opportunity to tell the World so much; but by the Pious endeavours of some men, he was brought to some Remorse, and to acknowledge the Fact damnable without Gods great Mercy; but deny'd that the Puritans or any other set him on, or knew of his Purpose: but Bishop *Laud* told him, if he would not Confess who set him on, that he must go to the Rack; he reply'd, he knew not whom he might Accuse, perhaps Bishop *Laud* or any other in that Torture; and the Judges agreed——that by Law he could not be Rack't nor Tortured; but *Felton* proffer'd his Hand to be cut off, which the King desired might be done, but the Judges said it could not be by Law, but after he was dead, he was Hang'd in Chains.

*Tant.* But who got the Duke's Place?

*Whigg.* Places ( you should say ) for many were enrich't by this single Wrack; yet after the Duke's Death the King seem'd to take none into favour so much as Doctor *Laud*, ( then Bishop of London ) and Sequestrator of the Profits of the Archbishoprick of *Canterbury*; for Dr. *Abbot* was ( civilly ) dead, and four years after he really dyes, to the desired Advancement of Dr. *Laud* to that Archbishoprick, having long waited for the happy hour before it came.

*Tant.* But was Tunnage and Poundage continued without Authority of Parliament?

*Whigg.* Yes, and Mr. *Chambers* his Goods to the value of 5000*l.* was seized for a pretended Duty of 200 *l.* Custom; the like Seizure on the Goods of Mr. *Vassall*, Mr. *Rolls*, and many others; and the Attorney General exhibited an Information against Mr. *Samuel Vassal*, setting forth that King *James* did by his Letters Patents, command the taking the said Customs, and that his Majesty, ( *Charles 1.* ) by the advice of the Privy Council, did declare his will and pleasure, for the said Subsidies, Customs, &c. until it might receive a settling by Parliament.

*Tant.* What did Mr. *Vassal* Plead to this?

*Whigg.* He Pleaded *Magna Charta* and the Statute *De Tallageo non Concedendo*, &c. to which Plea the Attorney General Demurred in Law, and the Barons of the Exchequer did absolutely deny to hear Mr. *Vassal's* Council to argue for him.

*Tant.* That was brave upon our side.

*Whigg.* And yet the King in his Speech to both Houses in the Banqueting-house confess't he did not challenge Tunnage and Poundage as of right.

*Tant.* If not of right, how then?

*Whigg.* De bene esse, and of necessity, because he could not want it, nor stay till the Parliament was minded to give it him.

*Tant.*

*Tant.* That is a mighty pretty reason, in justification; when 12 years together he call'd no Parliament.  
*Whigg.* And soon after the King sent a Message to the House of Commons speedily to take Tunnage and Poundage into consideration.

*Tant.* And how did the Commons like that Message?

*Whigg.* They were disgusted that the Bill should be Imposed upon them, which ought naturally to arise from themselves, empowering a Committee to examine the violation of Liberty and Property since the last Session of Parliament, and then resolv'd in the next place to proceed in matters of Religion, and particularly against the Sect of *Arminians*.

And (says Mr. Pym) two Diseases there be (Mr. Speaker) the one *Old*, the other *New*, the old, *Poper*y, the new, *Arminianism*.

Concerning *Poper*y three things to be enquired:

1. The Cessation of the Execution of the Laws against *Papists*.
2. How the *Papists* have been employed and countenanced in great places of trust.
3. The Law violated (mark that, *Parson!*) in bringing of *Superstitious Ceremonies* amongst us, as at *Durham* by Mr. *Cozens*, Angels, Crucifixes, Saints, Altars, Candles on *Candlemas-day* burnt in the Church after the *Papist* manner.

*Tant.* That was only because — since the *Papists* would not meet us, we would try how far we can go towards *Rome* and yet be Church of England-men.

*Whigg.* Ay, you *Tantivees* are subtle fellows in Ecclesiastical Policy, nay, and (likewise) in State-Policy, your hand is in in every dish, there is nothing comes amiss to you, you are to equally accomplish for Heaven and Earth; you are clearly of Opinion to have your Church Triumphant here, as well as hereafter, you have the luck of it, in comparison of Christ and his Apostles.

*Tant.* We are Prudent as Serpents, and are commanded so to be.

*Whigg.* And also like Serpents to lick the Dust and other mens Spittle, in Prospect of Advancement: And the manners of the Bishops was so notorious to that young Prince of famous Memory (King *Edw. 6.*) that in his Diary with his own hand-writing, was found this Observation concerning the Bishops of his time, namely, That some for Sloath, some for Age, some for Ignorance, some for Luxury, and some for *Poper*y, were unfit for Discipline and Government. Ratlow. Col. 649.

*Tant.* Come — no more of them; what became of the Tunnage and Poundage?

*Tory.* The Committee (in debate) inclined, that the Merchants have (first) their Goods restored which were taken from them against Law, and against Right, and the Proceedings against the Refusers null'd in the Exchequer and Star-Chamber, before they would enter upon the Bill for Tunnage.

For (quoth Mr. Noy) we cannot safely give unless we be in Possession, for it will not be a Gift but a Confirmation, neither will I give till a removal of these Interruptions.

*Whigg.* Ay, Noy and Sir Thomas Wentworth were right Englishmen, but ambitious, and the King was advis'd to take them off by Preferment, and he did so, Noy being made Attorney General, and the first Projector of Ship-money, but he dyed soon after; but his Project did (but a little while) out-live him, and then it was Damn'd by the same King that promoted it (in 16 Car. 1. 14.) and "All the Writs (called Ship-writs) and the Proceedings of the Judges thereupon, as "utterly against the Law of the Land, the Right of Property, the Liberty of the "Subjects, former Resolutions in Parliament, and the Petition of Right, made but "in the third year of that King.

*Tant.* How should we know the Law, if the Judges erre?

*Whigg.* There is none so blind as they that will not see, do not we see how great places make men warp, and stand amry? like high Steeples that are too lofty to be upright.

*Tant.* All are not so warp't.

*Whigg.* No, God forbid they should, Judge Hatton and Judge Crook escap't the general Contagion and Infection.

*Tant.* But what became of this same Tunnage and Poundage?

*Whigg.* The King Dissolv'd the Parliament when they would not give it him, (but as they list,) and after that in the Interval of Parliament took it, and Imprisoned (by Warrants from the Council) were Denzil Hollis Esquire, Sir Miles Hobert, Sir John Eliot, Sir Peter Hayman, John Selden Esquire, William Coriton, Walter Long, William Stroud, and Benjamin Valentine, Parliament men.

*Tant.* And how long lasted that Interval of Parliaments?

*Whigg.* Above twelve years (namely) from March Anno Domini 1628. until April 13. 1640. which lasted but twenty dayes, his Majesty Dissolving them also, (for they went on in the old Story) looking back since the last Parliament, at the Grievances which were as numerous as intollerable; but the King found it necessary to call another Parliament, which met November 3. 1640. and did the strange things you have heard.

*Tant.* Sure the People were mad, stark mad in — 40. and 41.

*Whigg.* Oppression makes Wife men mad.

*Tant.* Did not Addresses come from all parts to thank the King for Dissolving the Parliaments so fast?

*Whigg.* No such matter, for the people were so enraged when the Parliament was Dissolved Anno 3 Car. 1. 1628. (attributing it to the D. of Buckingham) that they would ordinarily utter these words:

Let Charles and George do what they can,  
 The Duke shall dye like Doctor Lamb.

*Tant.*



Tant. How dyed Doctor Lamb?

Whigg. The Boyes, ordinary People and the Rabble beat him and bruised him, and left him for dead, falling on him as he walk't through the *Old-Jury*, calling him the *Duke's Conjuror*.

4 Car. I.

Tant. But when the Duke was Stabb'd, who did they blame for the Dissolution of the Parliament?

Whigg. *Who?* who but the powerful men at Court? especially Bishop *Land*, some few dayes after two Libels being found in the *Dean of Paul's Yard* to this effect; *Land*, look to thy self, be assured thy *Life is sought*, as thou art the *Fountain of Wickedness*, repent of thy monstrous Sins before thou be taken out of the World, and assure thy self, *neither God nor the World can endure such a vile Councillor or Whisperer to live*.

The other was as bad against the Lord Treasurer *Weston*.

Tant. What, he that you say dyed a profest Papist?

Whigg. The same.

Tant. But Bishop *Land* dyed of the Church of *England*.

Whigg. Yes, yes; It is better to be the *Arch* or *Chief* of the Clergy of *England*, and chief Favourite Also, than to be the *Second* at *Rome*; and he very fairly refused a *Cardinal's cap* which was profferd him: and I believe he was no more a Papist (in heart) than I am; what he did in compliance with Popery, and Popish Ceremonies, was only in complacence to — you know who. —

Tory. The more blame-worthy, to act against his little Conscience; as appear'd by the then Favourites, for *Strafford*, *Noy*, *Land*, &c. untill Preferment dazeld them, and height made them Vertiginous and Turn-sick, were as steddly Protestants and English-men as any.

Whigg. Ay, Ay; the Devil knew what he did when he proffer'd our Saviour the Kingdoms of the World, shewing the glory of them, tempting him: as if, they had need be assisted by Divinity who are Temptation-proof.

Tant. Right; for only Divines are temptation-proof.

Whigg. True; none are Temptation-proof but those that are true Divines, in Reality, not Divines (that are such) in Name only; or such that lay heavy burdens on others, but will not touch them themselves with one of their fingers; or, such as preach Prayers and Tears only to other Christians, whilest they themselves tear and rend with the Civil Sword, curses instead of prayers, and instead of tears, rant it with blood and wounds.

Tory. You think the Laws are the only as well as the best Boundaries to keep King and People within their just limits and duty.

Whigg. Right: The Rules of Justice or the Laws are the *Hercules Pillars*, or the *ne plus ultra*, to King and People; to the *Kings Prerogative*, and the *Peoples Liberties*; as they are the *Hercules Pillars*, so they are the Pillar to every *Hercules*, to every Prince; which if he pats, he goes into the vast Ocean, the Lord knowes whither; for no body knowes what will be the End and Issue of such dismal wandring. Therefore the old Rule of Law is — *Solum Rex hoc non potest facere, quod non potest juste agere*; The King can do nothing but what he can Legally do: Therefore *Antiochus* King of *Asia* sent his Letters and Missives to all his *Provinces*, That if they received any Dispatches in his Name, not agreeable to Law and Justice; *Ignoto se literas esse scriptas idoque iis non parerent*; he disclaim'd the same, as not being his Act and deed, though attested under the Broad-Seal.

Tory. But suppose (at a Bone-fire on a Thanksgiving Night) such a Whigg as you pass by, and will not drink the Kings Health, or the Dukes Health, and I break your head, Whigg.

Whigg. Then, you are a Ryotor, and the Magistrates ought to punish you accordingly, and in my own defence I may lawfully knock your Pate again, Tory, to get out of your clutches.

Tory. That might occasion Knocking-work.

Whigg. Have a care then that you keep the Kings-Peace, and do not dye as a Fool dyeth; for he that makes the assault, (the Aggressor) must be responsible for all the mischief that ensues from his own wickedness, and villanously-bold attempt in stopping the Kings Subjects, and setting upon them with violence, in the Kings High-way walking peaceably by them.

Tory. There is none but a Rebelle will refuse the King or Dukes Health.

Whigg. There is none but a drunken Coxcomb will say so: besides, 'tis expressly against His Majesties Proclamation publisht Against forcing of Healths down mens Throats, whether they will or no.

Tory. Wee, for the King, will Drink and Whore,

It shoves our Loyalty the more.

Whigg. Ay, such Loyalty has done wonders; wonderful Mischief; and the Kings Friends were his greatest Enemies and Traytors, and most guilty *Late Majestatis*.

Tory. How prove you that?

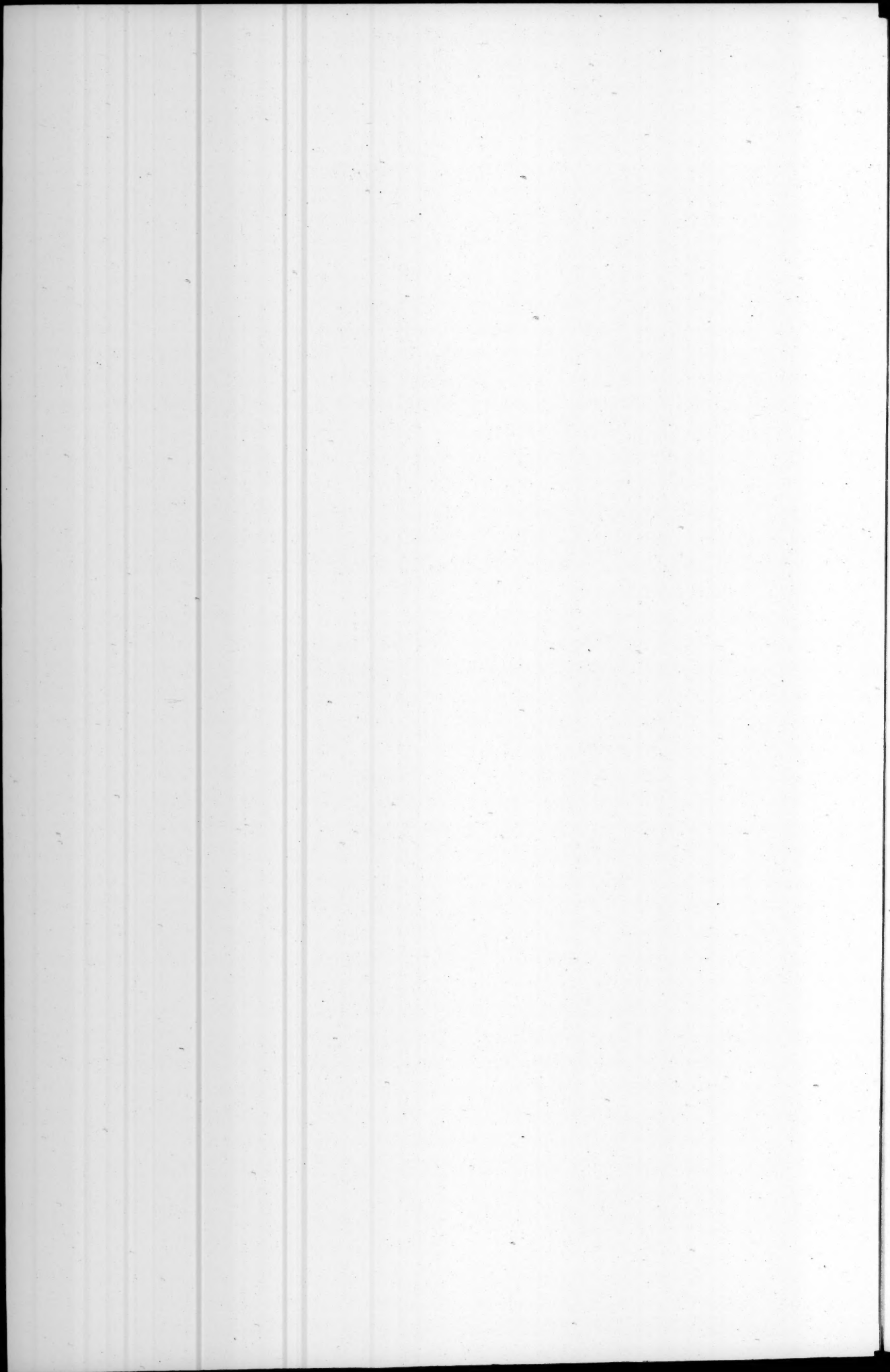
Whigg. Infallibly, by the Premises, for if the King can do no wrong, and can only do that that Legally and justly he may do, then,

1. Tunnage and Poundage without Authority of Parliament;
2. Money for Knights Fees or, lest you should be made a Knight;
3. Loans and Privy Seals, Benevolences and Monopolies;
4. Billering of Souldiers;
5. Ship-money, and Ship-writs;
6. Imprisonment and seizures for refusing to pay those illegal Taxes; were none of (them) the Kings Act and deed, though in his Name, and under his Seal.

Tant. That's strange; why, (man!) the return of the Cause of their Commitment (upon their *Habeas Corpus*) was this, *Per speciale mandatum domini Regis*, that the Prisoners were Committed by the special Command of the King himself, and so the Council Order'd.

Whigg.







*Whig.* That's Brave: Good Councillors will take upon themselves harsh things, and leave the King the Honour and Thanks of our Acts of Grace and Goodness; but this invests all the order of true Politicks; Mercy and Goodness, only naturally and immediately flow from the Throne; Justice from the Ministers: Therefore the Sword is carried before him, but the Scepter in his Hand.

*Tory.* Ay, but it was adviced, that the Calling of a Parliament: (being pleasing to the People and obliging) should be given out to be at the motion of Buckingham; Ay, Ay, But when it was Dissolv'd, the King did it in his own Person; as well as by his Prerogative: But has the King such a Prerogative to Adjourn, Hold, and Dissolve Parliaments at pleasure?

*Whig.* King Charles often told the Parliament so, saying, as before, in pag. 23. Remember that Parliaments are altogether in my Power, for their Calling, Sitting and Dissolution; therefore as I find the fruits of them good or Evil, they are to continue or not to be.

*Tory.* By his Prerogative, the Law of Parliaments is wholly at the Kings Will, and in his breast; For grievances intolerable (as aforesaid) many and great, in false Imprisonment, false Seizures, false Subsidies, all illegal were yearly and daily inflicted in the Kings Name, and by his Authority upon the Bodies and Estates of the King's Subjects, no man was sure of holding either liberty or property longer than the good pleasure; these grievances were contrary to Law, Equity, Justice, Equity, Reason, and the Stipulation Oath and Acts: these grievances ought not to have been; or, if by evil Councillors, and evil Ministers, and wicked men they happened, the King ought to have remedied and redress'd them, instead of abetting and defending the Oppressors of his Subjects, and the violators of those Laws, that he was sworn to uphold and obey; and ought to have lookt upon these Usurpations of his Subjects Rights, and the Usurpers as the greatest Enemies of his Throne, which (Solomon says) is only established by Justice; not by Pillaging and Polling, Robbing or Defrauding the harmless People. And the King should have lookt upon the Parliament (that desired to redress the Grievances and to cure these griefs and distempers of the State) as his best Friends, and should have blest God that he had a Prerogative to Call them and keep them together for so blessed a work; and not to threaten to Dissolve them; if they will not give him more Money, and if they will not forbear to punish those grand Delinquents that had so shamefully abused the King, by abusing his Subjects, his Justice, his Oath, his Royal Word, and Promises, his Conscience and his Laws.

*Tory.* Bratton says, that although the Common Law doth allow many Prerogatives to the King, yet it doth not allow any that he shall wrong or Hurt any by his Prerogative. Bratton Comm. p. 487.

*Tant.* By that Rule a King has no Prerogative (it seems) to Dissolve a Parliament for meddling with Redress of Grievances, or the punishment of the Evil Instruments and Ministers that caus'd or counsell'd them.

*Whig.* I will not be so bold to define the Kings Prerogative, (let it be for ever Sacred) otherwise than as we describe Divinity; (Negatively) rather telling what it is not, than what it is.

*First.* The King has no Prerogative to hurt himself, or his People, nor yet to break his Laws, or dispense with a Statute, nor to violate his Conscience, his Word, nor his Oath. For *Rex merito debet retribuere legi quia lex tribuit ei, facit enim lex, quod ipse fit Rex*, says Bratton: The King may well give the Law its free course, due unto it, because the Law gives him his due: For the Law makes him (what he is) a King. *Rex enim, a bene Regendo*: The King is so called from Ruling well, but he is called a Tyrant that Oppresses. Plowd. Comm. p. 246.

*Secondly.* The Kings Oath is not only to Rule according to Law, but to make new, and abrogate old Laws, which cannot be without a Parliament; therefore Parliaments are a Fundamental and Vital part, and constitution of the Government. Bratton lib. 3. c. 9. fol. 107.

*Thirdly.* If a King can chuse whether he will Call a Parliament at all, except once in three years, and then send them Home and Dissolve them, as he list and when he list, without Redress of Grievances; then the fundamental Constitution and Law of the Government must be Lame and Imperfect: For, at this rate, the Prince and his Ministers may do what they list, and impune make their Wills a Law: But it is impossible that a Government (so wisely Constituted as ours is) should be so lame, imperfect and deficient, as not to make Provision for its own Being and Subsistence in the Fundamentals: This therefore is provided for in the very Essence of the Government

(which we may call the *Common-Law*) which is of *more value than any Statute*; and of which *Magna Charta* and other Statutes are but *Declaratory*.

*Fourthly*, Tho' the King is Truſted with the formal part of Summoning and pronouncing the Diſſolution of Parliaments, yet the Law which obliges both him and us, has *determined and aſcertained how and when* he ſhall do it.

*Tant.* Ay, (marry) *Whigg!* now you come cloſe, *let us hear that*.

*Whig.* Ple prove it *clearly and evidently* by *Common-Law* and *Statute-Law*, *Reason* and *Equity*; and theſe four do guide or *ſhould guide* all the Benches in *Weſtminſter-Hall*.

*Tory.* If you can do this, it will prove very *Beneficial to all*; for I obſerv'd that, in the late Civil Wars, the cauſe of the great Bloodſhed was the difference betwixt the Kings *Prerogative* and the *Peoples Liberties*; which could not be decided, (it ſeems) *but by the Sword*.

*Whig.* It is better far to *decide the difference with a Pen*; but indeed the Kings *Prerogative* and the *Peoples Liberties* *never claſh*, but there is a ſweet *Harmony* betwixt them, one with another, one *ſupporting* and *upholding* another, not deſtroying and ruining one another; as ſome *Junio Councils* would make them.

*Tory.* We (*Tories*) Fought for the *Prerogative Royal*.

*Whig.* Then you Fought for you did not *know what*.

*Tory.* Yes, the *Loans*, *Privy-Seals*, *Tunnage* and *Poundage*, *Ship-Money*, &c. and *Seizures* and *Imprisonment* (thereupon) were *all againſt Law*, *Law*, and againſt the *Peoples Liberties* and *Properties*, but the King did act by his *Royal Prerogative*, and ſo took the Goods and *Imprisoned* the Gentlemen that reſuſ'd; by *Prerogative*.

*Whig.* The King has no *Prerogative* wrongfully to *Imprison* or take mens Goods: to *Imprison* men, is a work for the Kings *Minifters of Juſtice*, but *below the Grandeur* of *Royal Maſteſty* to do it, or, to give order for it, other than that as *all the Execution of the Kings Laws* is to be done in his Name, though he *perſonally know nothing* of the matter: And if the King *ore tenus*, or in writing, command *John a Nokes* to *Imprison John a Styles*, without mentioning any cauſe in *Law*, (or breach of ſome *Law* that requires *Imprisonment*; an *Action of falſe Imprisonment* lyes againſt *John a Nokes*, and he ſhall not be ſuffered (in his excuſe and juſtification) to plead — *ſpeciale mandatum Regis*, that the King Commanded it; but *muſt ſet forth ſome other ſpecial matter*; for if that might be admitted, the King, who cannot *with a word* take away my *Pence*, my *Horſe*, nor my *Aſſe*; yet he might deſtroy with a *Breath* (that which is much *Dearer* to me) my *Liberty*.

*Tory.* You ſpeak *Reason*, and *Law* too; but may not the King *Invaſe* his Subjects *Liberties* and *Properties*, in Caſes of *Neceſſity*, by his *Royal Prerogative*?

*Whig.* Fiſh; The *Favourites* (*Buckingham* and *Laud*, &c.) as you have heard before *deſtroyed the Kings Fleet*, conſumed the Kings *Men* and *Money*, *Ships* and *Ammunition*, by *Senſeleſs* and *Unhappy Expeditions*, and ſometimes by *Lending* them to *France*, in a time when we had more need to *Borrow*, and by ſuch *Whimzees* (but the Parliament gave it a worſe name, calling them, *Treaſons*) they reduc'd the King and Kingdom into *great Straits*, weakneſs and *neceſſities* (which was the deſign of the *Papiſh Plot*, the *Favourites* were only the *Inſtruments*, and *perhaps ſaw not what they did*) But they did ſo many *Irrational*, *Senſeleſs* and *Deſtructive Acts*, that almoſt all lay at *Stake* (as you have heard) and was *juſt upon the go*: What muſt be done? That was the *Queſtion*, in theſe *Neceſſities* and *Straits*? To call a *Parliament*, was the proper, *natural*, true, certain, and only *Engliſh Remedy*.

*Tory.* Ay, *ſo it was*; I muſt needs ſay.

*Whig.* Well, and ſo the King found (too late) but the *Minions* had done ſuch unanſwerable things, that in all their *Conſultations* they did (as all *Private Counſellors* do) ſtear their courſe with an *Eye* and main reſpect to their own *particular Safeties* and *welfare*, and not to the *general good*, *welfare* and *Salvation* of the Ship of the *Commonwealth*, that they guided, *at the Helm*; and they were ſo *Conſcious* of their own wickedneſs; that the Earl of *Strafford* (very prudently foreſeeing his own deſtruction when the Parliament was called) humbly craves excuſe from attending it, chuſing rather to ſtay with his *Army* in the *North*.

*Tory.* He had nothing elſe to *truſt to* but an *Army* and *Force*; for by *Force* and an *Army* he *Ruled in Ireland*, and nothing but the *ſame methods* could poſſibly preſerve him, nor (indeed) any *Tyranny* and *Oppreſſion*.

*Whig.* True, *Violence* only can juſtify *Violence*; nor could his *ſins* be *ſafe* but by attempting greater; yet, he had *ſomething elſe to Truſt to* beſides an *Army*.

*Tant.*

Tant. What, I pray? let me hear that.

Whig. *The Royal Word*, and the *Promise of a King*, who, to perswade him to come to the Parliament, (besides the Peremptory Command that would take no denial or excuse, but *come he must*) the King engaging and promising, that as he was King of England, he was able to secure him from any danger, and that the Parliament should not touch one Hair of his Head.

Tant. But they did reach every Hair of his Head, and the Head also, the King also Passing the Bill: But what said the Earl when he first heard that the King had past the Bill against him; as in a Complemental Letter he gave him leave.

Whig. He held up his Hands, (as Coleman did at the Gallows when he saw he must go to it, not using the very words that Coleman did, *There is no Truth in men*, but) to the same Tune, lift up his Eyes to Heaven, and laying his Hand on his Heart, said, — Put not your Trust in Princes, nor in the Sons of men, for in them there is no Salvation.

Tant. Ay, Coleman indeed was left in the Lurch, some thought by his last words.

*And thus, the Devil Hugs the Witch;  
But, at the Gallows, leaves the Wretch,  
To the Embrace of Squire Ketch;  
Laughing when her Neck does Stretch,  
That he her Soul to Hell may Fetch.*

Tory. But what said King Charles in his own excuse? For giving up Strafford contrary to Promise?

Whig. He was Sorry for it, but it could not be help'd, it was so lately done; but the King (nevertheless) sent a Letter by the Prince to the Lords, written with his own Hands, *Intreating them that they would Confer with the House of Commons to spare the Life of the Earl*, and that it would be a high Contentment to him. Dated May 11. 41.

Tant. And what did the Lords thereupon?

Whig. *Just nothing at all*, as to sparing his Life; but so confirm'd the King, that he said also *Fiat Justitia*: But the King in a Speech (a little before) he Signed the Bill of Attainder against the Earl, told both the Houses of Parliament; that in Conscience he could not Condemn the Earl of High Treason, that he Answered for, as to the most of the main particulars of the Charge against him. May 1. 1640.  
16 Car. 1.

Tory. Ay, ay, the Earl did not, durst not have attempted such things as he did, if some body had not been privy to it besides himself.

Whig. The King also told the two Houses, (at the same time,) that neither Fear, nor any other respect should make him go against his Conscience.

Tant. But it seems his Royal Resolution was Changeable.

Whig. Yes, and yet he was naturally constant to his Opinions, and Tenacious of them, some thought even to Offence sometimes: But the Crimes against the Earl's Arbitrary Government, Arbitrary Sway, Arbitrary Councils, Arbitrary Force, Arbitrary Taxes, and Ruling by an Army, and making his Will his Law was so Apparent, that the fault must ly upon some body, and upon whom more fit, than upon such an evil Instrument, and evil Councillor, as Strafford was, whom the very King himself could not deny to be guilty (as he publicly acknowledged to both Houses in his Speech aforesaid) of such Misdemeanors, that he thought the Earl not fit to serve him or the Commonwealth, in any place of Trust, no not so much as a Constable; and concluded his said Letter, with these words: If no less than his Life can satisfy my people, I must say — *Fiat Justitia*; which words he repeated, when the Lords in Answer to his Majesties said Letter, denied to spare his Life, as unsafe for the King and Royal Family.

Tory. I am clear too of Opinion, that either the King was privy to his Misdemeanors before that time (as the King intimated as aforesaid) or else he and all other Kings may think the better of Parliaments as long as they live, for representing men in their true colours, and letting them see that the Persons and chief Favourites, Admirals and Generals of their Armies, and when they trust (as King Charles did Strafford) with the management of their chief Affairs, are really and truly such wretches, that they are not fit for the meanest Trust, no, not so much as worthy to be Petty Constable.

Whig. That Dilemma is unanswerable.

Tant.



Tant. But, Prythee, (*Whigg!*) what Opinion had men, in those days, of the Court, as to Arbitrary Government, Popery, or Affection to Popery?

Whig. Men strangely differ'd in Opinion (in those days as now) which bred that great difference amongst men, as (it seems) was not to be decided without Blood, great unnatural, and uncivil Bloodshed.

Tory. We, (that were Cavaliers,) believed the King, when he took the Sacrament upon it, and pass'd so many Acts of Parliaments against Popery and Papists, and promis'd to proceed Vigorously against Papists; and that he also did abhor the Thoughts of Arbitrary Government: Really we believ'd so many Oathes, Sacraments, Vowes, and Royal Words and Promises, publick and private Declarations and Proclamations.

Whig. Ay, ay, so you did; we Whiggs, too have a great deal of Faith, if we let upon a belief, we will not to our own Eyes give Credit; we are for Implicite Faith sometimes, as well as you.

Tory. Well, but Answer to the purpose was not the King counted a Gracious good King?

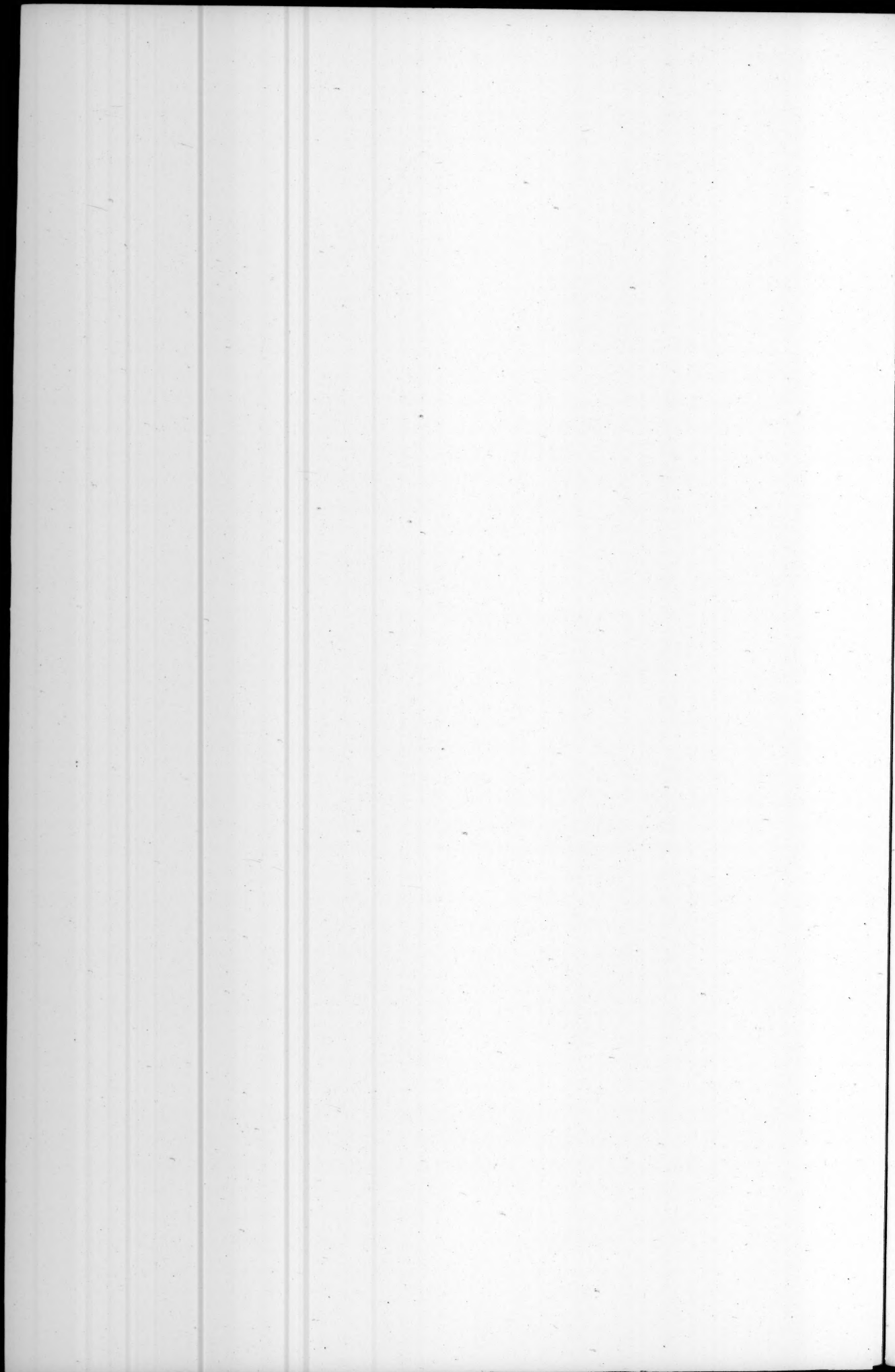
Whig. Yes, all Kings are called so, especially whilst they Live and to their Heads; for a King can do no wrong: And all men acknowledged that King Charles I. of his own Natural Temper was inclined to Goodness, and Mercy, and Justice, and Righteousness; and the keeping of Faith with men, and observing his Word, fulfilling his Promises, and keeping stedfast to Religion; and therefore, they think that he knew nothing of the matter, when *Popish-Books*, or *Books in Favour of Popery*, (as *Mountagnes Book* afore said) and the *Authors* of such Books; and the Books for *Arbitrary Government*, and the Authors of them (*Sybothorp* and *Manwaring*) were the men and the Books, the Tenents, *Doctrines* and Opinions that were prefer'd, advanc'd, extoll'd, cry'd up and Countenanc'd at Court above all other men and Books, were really Orthodox, and according to Law; nay, some think the King knew not that *Mountague* and *Manwaring* were not only Pardon'd but made Bishops; since the Parliament had judg'd them *unmeet for their demerits* (which no man in England durst publicly own or vindicate to this day) and vile wretchedness and false Doctrines, to be incapable of the meanest Benefices; yet these must be the chief Shepherds, the Flocks were like to be well govern'd; and Bishop *Land* that abetted and Countenanc'd the said Authors and Books, Licensed their false Doctrines, and impure as well as Illegal Principles, and got their Books Licensed, was made Archbishop, and who but he? with the King and Court? The King knew nothing of all this, nor that Papists (great Papists) were put into Commision all the Kingdom over; nor, that Arbitrary Government in *Loanes*, *Knight-hood-Money*, *Tunnage* and *Poundage*, *Ship-Money*, *Assessing* and *Billeting* of Souldiers, &c. The King knew nothing of all this; these were Deeds, Deeds, not Words; Deeds that made the Kingdom groan, Deeds that Affrighted the Parliament and the Kings best Subjects with too much cause of Jealousies and Fears of Popery and Arbitrary Government, when it was really practic'd in so many particulars, and the Councellors and Favourites that abetted the same, the only men in Favour; and nothing was said against them in Parliament, but it prov'd the ruine of the men, though Parliament-men, that might Parler le ment, speak their minds freely, and lawfully, and also prov'd to be the Dissolution of those Parliaments; 'till the Kings Necessities and Straits were so great, and the Dissolutions so frequent, and on the strange occasions afore said, that the Parliament would do nothing, 'till the King not only had Promis'd (but had granted it by Statute) that they should not be Dissolv'd but by their own Consent.

Tory. It is the greatest wonder in the world to me that any King should Dissolve a Parliament but by their own Consent, or 'till all Grievances be Redress'd; for the King is Pater Patrie the Father of the Country, and what an odd Humour is it, if a Father that has a Child or Children, troubled with griefs or Grievances, and had a Prerogative that could but would not remedy them; nay, nor suffer them that would remedy his Children; is this Father like? or like something else? The King is the chief Shepherd of his People, his Flock; but what an odd humour is it, if a Shepherd, when he sees Dogs and Wolves tear and rend his Sheep, shall neither (according to the duty of his place) deliver his Sheep out of their Jaws; nor yet suffer others to do it; but, contrarily, side with the Dogs, and defend the Worried Sheep? much more, if he see the Curr on, worse, if he shall go Snips in the Booty and Prey.

Whig. I am glad to hear this of you, (Mr. Tory!) you have been us'd to Language that has less of Sense, Reason or Law in it.

Tant.







*Tant.* But all this while (Mr. *Whigg*) you do not tell us any thing in Answer to this excuse the Favourites made, namely, *Necessity*, the Kings necessities required that which (indeed) ought not to be done by Law.

*Whig.* *Necessity*? Pish! this excuse aggravates their Offence; for thus they dispute in a Circle, and justify their wickedness by greater, by links and chains of evil consequences; First, the Kings Affairs by their Evil Council and Managements is brought into Straits and Necessities, the effect of them, then these evil effects are made the Cause of the continuance of worse effects, World without end: But, thank God for a Parliament; The Pretence of this same Whimzey, (*Necessity*) hath ruin'd the Liberties and Properties of the French-men in Normandy to this day: For they were ruled (once) by as good Laws as we are; but being oppress'd with some Grievances, contrary to their Charters, Customs and Franchises, they made their Complaint to Lewis the Tenth, who by his New Charters in the year 1314. acknowledged their Rights and Customs aforesaid, and confirmed them; Confessing also that they had been unjustly grieved and wrong'd; but by the said New Charter did provide that from thence forward they should be free from all Subsidies and Exactions (to be imposed upon them) without their own Consents; but, with this saving, or small exception, *Si necessitas grand ne le requirer*; namely, except great necessity required the contrary: Which little business (Mr. *Necessity*) has done their business, and broke the neck of all their Laws, Charters and Franchises, and of Subjects they are become Slaves and Vassals; little differing from *Turkey-Gally-Slaves*; for no man can say any thing is his own; if necessity le Grand, (that is) the King require the same; nay, they dare not now say, That their Souls are their own; so great is the Encroachment of Tyranny, Covetousness and Oppression; if you give it an Inch, it will take an Ell, and therefore you *Tories* are a base generation, for you hate your Friends most of all, and (Spanish-like) at the same time, basely Fawn, Wag your Tails, and Cringe (base Currs!) to the Hand that beats you most; nay, you'll Fight to Blood, in pursuit of your Sycophantry, (poor Slaves!) And your *Tantives* will Preach your People all out of Church, rather than not Preach up the said false Doctrine of Sybthorp, Mountague and Manwaring: Oh most unworthy Treacherous and Easy-bought Hirelings! That, for to be made a Shepherd, or chief Bishops of Souls, would betray them, and Sell them all, and your own to boot into the bargain, in defiance of the Laws of God and the Realm, which the King is Sworn and bound to obey, perform, observe and keep: The Throne cannot have (it has been found by woful experience) worse Friends nor greater Traytors than such Sycophants and Wretches as you are.

Commentary of  
Guilme Jeremie, Anno  
1314.

*Tant.* We are as much obliged to you, Mr. *Whigg*, for your good Opinion of us.

*Whig.* 'Tis, according to your Merits; Is it not enough that this Kingdom and Commonwealth should be once in one Age undone by the same kind of men, the same Sell Truths, the same Illegal Principles, and *Tantivee-Practices*, and Parasitical Flatteries, and Sly Insinuations under the Vizard of Divinity, Loyalty, and the Church, the Church; and yet not one in a hundred of them can tell what, or who is the Church; but usually, by the Church (they mean) themselves, the Clergy; that is, the promoted and Dignified Clergy-men; and how the Vilest and worst of Clergy-men came to be promoted (by their Vileness and Villanies) you have heard; for no other Clergy-men could be found so to Debauch their Consciences, the Laws of England, and the Protestant Religion; and these are the men (Forsooth!) whose Spittle we must all lick up, and be punish'd, if we speak never so little against them, Ten thousand times more than when by Curses and Oaths we Blaspheme the Holy Name of God: Oh brave World! and brave Holy Religion! and bravely managed!

*Tant.* You are warm upon us.

*Whig.* Is this a time to be Meally-mouth'd? To sit weeping and wailing and wringing of hand, with Prayers and Tears only, when——

*Tant.* When, what? Speak out——

*Whig.* I will not, Catch-pole! you do but ly at lurch, to undo a man for speaking Truth, if you can but by hook or Crook drill him in, and bring him within the reach or swing of some Old Stretch'd Law, to colour, as well as vindicate safely the private Spleens and Revenge; every body sees you, and yet you think you walk invisible; and now too, having got (*Tory*) here to be a Fellow-witness with you; Oh how you will Strain a word and your own Consciences? To bring a man (that Thwarts your Evil purpose) to be Maul'd by Law, especially, when you get (which is not difficult) a Jury, and —— for your Turns.

N

Tory.

*Tory.* You speak feelingly.

*Whigg.* Jeer on; and mark the end on't; there is an over-ruling Providence and God of Justice, the very Heathens apprehend it; and the *Wheel of Fortune* comforted the *Captive Prince*, that drew the Conqueror's Chariot, the *Wheels* whereof turning round, and the *upmost* side (forthwith) *undermost*; and the *undermost* again *uppermost*, comforted and cheer'd his Captivity with the certain *incertainty* inconstancy and vicissitude of things: And therefore, (*good Rampant Tory*!) let not him that putteth on his *Armour* boast himself; yet, you think, you have got the *World in a string*; and since the days of *Blessed Mary*, *Poper*y (*Coleman* says) had never so fair and likely a Prospect.

*Tant.* I am not for *Poper*y.

*Whigg.* No, not for the Name; I believe, thy Religion is 1500 *l. per Annum*, call it by what Name any body pleases.

*Tory.* But did not you say, (*Whigg*) that you would prove by *Common-Law*, *Statute-Law*, *Reason* and *Equity*, that the Law determines how and when Parliaments shall sit, or be Dissolv'd; How long they shall sit, and when they shall be called; all which (*I understand*) lay no where but in the *Hallow* of the *Kings-Breast*, His Will and Pleasure.

*Whig.* No Acts of Justice, as a King, lyes (so incertainly only) as at the will and pleasure of the King, so as not to be determined by Law, though some Acts of Mercy and Pardon are purely Arbitrary to adorn the Throne: For if that did, all our other Laws are nothing worth, but at the good pleasure of the King and His Ministers Arbitrarily: For, for all their Transgressions, none can call Evil Ministers to Account but a Parliament, at least, none more properly: And if they can stave off a Parliament at pleasure, and Dissolve it at pleasure, we hold all our other Liberties, Charters and Properties at pleasure; which they have often oppress'd and invaded, as aforesaid; and when a Parliament call'd them to a Reckoning and Account for their Roguery, and worse, than march them off: Here the Remedy (by this Rule) is left to the mercy and good will and pleasure of the Disease, when Evil Ministers Disease the Common-wealth, and this Disease may not be inquired into by the only Physicians, the Parliament: For (Alas!) the Judges know who gives them (and continues to them) their Places and Soft Seats.

*Tory.* You see, as aforesaid, in King *Charles I.* his Speeches, his Declarations, &c. Still he inculcates, and bids them remember that the Calling, Adjourning, Proroguing, Holding and Dissolving Parliaments are in his Power.

*Whig.* I believe, you mistake, for the Houses usually (if not always) do Adjourn themselves, but they are Prorogued, and Called, and Dissolved by the King; so all Criminals, (or so suspected) are Indicted by the King; that is, in the Kings Name; but the Law directs it both how and wherefore.

*Tory.* So you would say, the Law directs the formal part also of Calling and Dissolving of Parliaments to be by the King, in His Name, but the wherefore, or cause of Calling and Dissolving Parliaments is limited and determined by the Law, and the time of Intervals which the King cannot pass, or dispute with.

*Whig.* Yes surely, or else the great foundation of our Laws (Parliaments) the banks that limit and bound the outrageous swellings and overflowings of Arbitrary and unlimited dominion, would be strangely deficient and lame in not providing (first and especially) for its own Preservation against Arbitrary Will and Pleasure.

*Tant.* Nay, I suppose you are a Learned and Stout Champion for the Laws; and for the Laws of Parliament, and much Skill'd in them.

*Whig.* I pretend to no Skill therein, nor to the Honour of it; all I have to say, or have said on this Subject, is only as an Historian of Whiggism, a bare summary Collection of what others have done and said as to these particulars in the Reign of King *Charles I.* to rub up your memory with my brief Notes, not to tell you any thing you have not heard before, but with little Cost and Charge give you the Marrow of greater and more Elaborate works at an easier rate, and minute Expence both of Money and Time.

*Tant.* Well said, I like that very well, for I have not much (of either) to spare; but first (say) what the Common Law enjoynes as to the Holding or Dissolving Par-

table Law and Light of Nature, agreeable to the Law of God, requiring Order, Government, Subjection and Protection; containing Ancient ulages, warranted by Holy Scripture, and because it is generally given to all, King and People, Poor and Rich, Lords and Commons, it is therefore called *Common*.

Now (consider) that never any King of England had any Prerogative, but what the *Common-Law* or *Statute-Law* gives them, nor any Liberty or Priviledge but by Law: The Prerogative is a Royal Priviledge (*Privilegio (quasi) privata Leges*) Priviledges are Private Laws, which always yields to the *Common-Law*, *Common-weal*, and *Common-Benefit*: The King has no Priviledge or Prerogative contrary to the *Publick-weal*, Order, Government and Protection of the People: Apply this, to the question in hand concerning *Holding or Dissolving* of Parliaments. And therefore in the *Mirror of Justice*, a Book so commended by the Lord Coke, that he saith it contains the whole Frame of the Ancient *Common-Laws* of this Realm from the time of King Arthur, till near the Conquest, Cites out of it, one Law Concerning Parliaments, made Reg. R. Alfred, Anno Dom. 880. in these words:

Lib. 9. Preface.

Mirror of Justice, ch. 1. Sect. 3.

Le Roy Alfred ordigna pur usage perpetuel que a deux foits per lan on plus sobene pur mistier in temps de Peace le Asssembler a Londres, pur Parliementer surle guidement del Peuple de dieu coment gents soy garderent de Pegeres, viverent in quiet, receiverent droit per certain ulages & Saints Judgments.

King Alfred Ordaineth for an usage Perpetual, that Twice a Year, or oftner if need be, in time of Peace, they shall Assemble themselves at London, to Treat in Parliament of the Government (mark that) of the People of God, how they should keep themselves from Offences, should live in quiet, and should receive right by certain Laws and Holy Judgments.

Tory. Right, for Standing Privy Councils, or long Standing Parliaments, may be Pensioners to Foreign States, may give Council for their own ends, but a frequent Parliament is incapable of being Brib'd, and most improbable to give any Advice against the Common-weal, Common-benefit of King and People.

Tant. In Troth, I am at a loss to find out a Reason why any should Address and be Thankful for Dissolving a Parliament.

Whig. And yet your Hand was one of the first to an Address of like nature (Heark you) you know when and where.

Tant. No more of that, I am of another mind now: But what says the Lord Coke, concerning the Laws Oracle and Apollo, concerning the said Statute of King Alfred?

Lord Coke's Comment upon it.

Whig. He saith, that the threefold end of this Great and Honourable Assembly of Estates is there declared.

First, That the Subjects might be kept from offending, that is, that Offences might be prevented, both by good and provident Laws, and by the due Execution thereof.

Secondly, That men might live safely and in quiet.

Thirdly, That all men might receive Justice by certain Laws and Holy Judgments, that is, to the end that Justice might be the better Administred, that Questions and Defects of Law might by the High-Court of Parliament be planed, reduced to certainty and adjudged, &c. In short, *Si vetustatem spectes est antiquissima, si dignitatem est Honoratissima, si Jurisdictionem est capacissima*: If you regard Antiquity, the Parliament is the most Ancient Court; if Dignity, the most Honourable; if Jurisdiction, the most Sovereign; and is a part of the frame of the *Common-Law*, which is called usually *Leges Anglice*.

Tant. I thought the Parliament had beginning only since *Magna Charta* in the Reign of Hen. 3. which is not so very Ancient.

Whig. Some of your *Tantives* have said so and writ so; but it is your ignorance, or worse: King Hen. 1. Surnamed *Beauclark* writ to Pope *Pascal*, saying, *Notum habeat Sanctitas vestra, quod me vivente (auxiliante Deo) Dignitates & usus Regni nostri Anglie non imminuentur, & si ego (quod absit) intanto me defectione ponerem optimates mei & totus Anglie populus idnullo modo pateretur*: Your Holiness may please to understand, that as long as I live, (by the help of God) the Dignities and Customs of our Realm of England shall never be impaired, or diminished; to which, if I should (which God forbid) be so high-bate as poorly to condescend, my Lords and Commons of England would

Chart. Hen. 1.



would by *no means* permit the same. Judge then *how dangerous it is to change* the Ancient Customs and usages of the Common Law, *much less the greatest and most useful* of all the rest, *frequent and uninterrupted Sessions* of Parliament, without which the *Liberties and Franchises have been and may be taken away* remedilessly.

Wid. Decret.  
Greg. 9. fol.  
260. Col. 1.

Will. Malm.  
lib. 3. c. 19.

9 Hen. 3. 9.

By the Canon Law, Children born before Marriage Solemnized, were *Legitimate*, if Matrimony afterwards followed; which is contrary to our Common Law: This was *William the Conqueror's* Case, who is said to be the Son of a ——— *Arlot*, so notorious that all *Whores* are since called *Harlots*, for her sake, yet *William of Malmesbury* says, that *Robert Duke of Normandy* (his reputed Father) did after *William* was Born Marry his Mother *Arlot*, which did Legitimate *William* by the Canon Law, but it reaches not *England*: For in the like Case, when the Bishops would have ruled it according to the *Papal Decree*, *Omnes Comites & Barones una voce respondement*, quod *nolunt leges Anglica mutare*; All the rest of the Lords, Earls and Barons with one voice cryed out ——— *We will not change the Laws of England* (accounted) the *wisest* Laws in the World; but they *must be the weakest* and most deficient, if it be Arbitrary whether Parliaments (a Fundamental Constitution) may or may not have a Being; or only be *born to die*, namely, only to be called together that they may be Dissolv'd: Therefore even the *late Act* for holding Parliaments *once in three years or oftner*, if need be, made by that Parliament, (that from the numerous *Pensioners* therein is commonly (but Improperly) called for distinction the *Pensioners Parliament*) amongst the many *precious Statutes* they made, take care and provide that Parliaments shall not only be called, but *fit and be held*; or else of *what use* is this Sovereign Remedy, if it be not made use of? It would be a *Mock-Remedy* and *Mock-Parliament*, if it only be call'd together to be Dissolv'd: This would defeat the *very Letter of the Law*, as well as the *true intent*, meaning and *benefit thereof*.

See the Articles of Impeachment against Strafford.

For if a Gracious and good King (as King *Charles I.* is reported to be) had such *Horrible Oppressions and Violence* committed in his Reign, as *Loanes*, *Ship-money*, *Illegal Seizures of mens Estates*, *Liberties*, *Free-quarter*, *Coat and Conduct-money*, and *False Imprisonment*, during his Reign, contrary to Law, (as he acknowledged by *after Statutes* that condemned them:) If *Papists* were prefer'd to *Offices* of great *Trust Military and Civil*; and if his *Favorite* the *Earl of Strafford* rais'd an Army of *Papists*, 8000. and ruled by them, committed such *Hainous Enormities* and *Misdeeds* that he was not fit to be a *Puny Constable*; and committed such *Tyrannies* and *Cruelties* that no *Record* can parallel: And if *no remedy was found* to these mischiefs but a *Parliament*, and that not *suffered to be* for 12 long years together: Oh *Fruitless Remedy* of a *Parliament*! Oh *dull and Improvident Ancestors*! That were *wise above all the World* to make good *Laws* for securing our *Liberties and Properties*, (of which they were *Tenacious to the death*) And yet, that the *Law*, that *secures these*, should not be able to secure itself, but to grant a *Prerogative* to *make all null and void* at pleasure! If such *mischiefs* happened during the Reign of a *Gracious King*, what may not happen, in a Reign *less Gracious*? *Penelope's Webb* (which she *wear'd all day and undid all again*) at night might be a *Fable*, but *this the moral* of it; that our *Laws* (which our *wise Ancestors* had been long contriving to *save us from Arbitrary sway*) should all be *unravell'd again*, and leave us by a *Prerogative* (of which the *Law* is the *Author*) to meet *good will* and *pleasure*.

*Tory.* I must needs say, that the *Law* (which should be *Wise, Holy and Good*) would be the *Strangest Law* in the World, if it should give a *Prerogative* to *destroy itself*, and so become *felo de se*, its own Executioner; having so carefully fence'd against *Arbitrary sway* in all Ages, and so *Industriously* and *zealously* too have our *Ancestors* stood up for the same to the *Last drop* of their *Bloods*; aschusing rather to leave us no *Lands*, *Charters*, *Priviledges*, and *Fields*, rather than *Akeldama's* (as one calls them) *Fields of Blood*, and such as *we must* (like them) be *forc'd to Fight* for their *Defence* and our own, *against Arbitrary Projects*.

*Whig.* There needs no *Fighting* for them, if we make the *good Old Laws* the *Arbitrator* of the *Good Old Cause*: For the *Law alone* gives the *King his due*, and his *Subjects their due*; but, because men naturally incline to do *what they list* without controul, wonder not, if even the *best of Kings*, (surrounded with so many *Parasites* and *pimping Sycophants*) have been *tempted to rule* and do (as he list,) without *Check-mate* of *Bishops and Knights*, and *Lords in Parliament*.

*Tant.* Why? Has *Parliaments* then been as *Old* a Constitution as *Kings of England*?  
Whig.

*Whig.* Yes, for ought can be known to the contrary: The said Famous Old Book (the said *Mirror of Justice*) shows; that Parliaments were before a single King Ruled England; namely, during the Heptarchy, when there were seven Kings (rather than fail) to rule England.

Mirror of  
Justice.

*Tant.* I shall never have enow of Kings, I do so love them.

*Whig.* Ay, but seven Kings were accounted more than enough; and after the Heptarchy, when the King of the West-Saxons, (namely Cornwall, Devonshire, Dorsetshire, Somersetshire, Wiltshire, Hampshire and Berkshire) had swallowed up all the rest, Parliaments still were, or Senates (as, long before this, during the Reign of the Senate and Cæsars of Rome here in England.) So also (after Egbert) when the Bishop of Winchester (Ethelwolph his Eldest Son) with much ado, was perswaded to leave his Bishoprick and a Religious Life, for a Kingdom, after he had purchas'd a Pardon from the Pope, for breaking his Religious Vow. And, yet he had much ado to keep his Crown upon his head for breaking but one poor Law; for, if he had not (by death) timely death, cheated his Lords, they had certainly Depos'd him, for placing his Queen in a Chair of State; which was (then) contrary to Law, made ever since Queen Ethelburg by chance Poison'd her Husband King Birhtric, by a Venemous Potion which (she said at least) she had prepared for another; but, being a Handsome Whore, she fled into France, 'till by frequent Adulteries, she died Miserably, and like a Rotten Whore, and for her sake, the West-Saxons ordained (whence, Note, they were Law-makers in these days) a Law, that no Kings Wife should hereafter have the Title or Majesty of a Queen, which Law (as aforesaid) King Ethelwolph being so bold as to dispense with, and break, the Lords would certainly have Depos'd him, but that his Grave prevented them.

Egbert Anno  
926.

Pope Gregory  
4th.

*Tant.* Then (belike) it was not safe for Kings to break Laws in those days.

*Whig.* Judge you, and long after, Stout King Edward I. told the Bishops plainly, that he could not (being but one Member of the Body, though the Head) undo what the whole Body had done and Enacted, as is before remembred.

Baker's Chron.

*Tant.* You are full of your Old Storyes to maintain your Whiggism.

*Whig.* I invent none; I write nothing but what I have Authentick Histories and Records to Vouch, and Attest the Truth: And thus Parliaments continued in the short Reign of Ethelbald, Successor to his Fathers Crown and Bed; for, to his Eternal shame, he Married (Judith) his Fathers Widdow: So also in the Reigns of Ethelbert, Ethelred, and Alfred, the four Sons of Ethelwolph, who Successively Reigned one after another; which Alfred, was as Learned as Valiant, and first Founded the University of Oxford, (one of the Oldest Universities in the World.)

Ann. Dom. 895

*Tant.* I thought Universities had been as Old as Christianity: What could Christianity and the Ministry continue in the World nine hundred years, in its greatest splendor, without an University and an Academician?

*Whig.* Yea, so it seems, without either Oxford-Scholar, Bloxford-Schollar, or Cantabrigian: Alas, alas! Universities were (at first) the Pope's Invention; so also were School-men, School-Divinity and Canon-Laws, with which he has so defac'd Christianity, with his Painting, Glazings, Glossings, Comments, Arguments, Syllogismes, Fallacies, Fripperies, and Metaphysical-Fopperies, that Schollars are forc'd to Fool away a great deal of time, in Cracking these Insipid Shells and Outward Rinds, (that their Teeth are broke, and worn out) before they come to Taste true, and Solid Learning or Christianity; nay, the Majority never come at the Kernel and Marrow of true Divinity and useful Learning during their whole Life; not much unlike that Popish Doctor, that had been nine years Doctor of Divinity, before he saw a Bible.

Fox Afts and  
Monuments.

*Tant.* Doctor Subtilis, Ple warrant.

*Tory.* Prythee, Parson! do not thus Interrupt Mr. Whigg, with your Impertinent Parenthesis: Go on Whigg!

*Whig.* To serve you, Tory, I will; and will let you know, that there were Parliaments to which Knights and Burgeses were Summon'd, after the Heptarchy, in the Reigns aforesaid, and the Reigns of Alfred's Sons, King Edward as Stout a man as his Father, not so Book-Learn'd, but more Successful, through the help of his Sister, Madam Elfred, the Wife of Ethelred Earl of Mereta, to whom, when she had brought him one Daughter with Grievous Pains in her Travel, the turn'd Souldier and Virago, helping her Brother most Manfully against the Welsh and Danes,

Mirror of  
Justice.

and

and brought them *all under her*, refusing the *Nuptial Bed* of her Husband, saying, It was a *foolish pleasure*, that brought with it so Excessive Pains.

*Tant.* Few of our women (now a dayes) are of her mind, they'l venture again and again.

*Tory.* This *Parson* is always Interrupting us with his *Idle Notes*, Commentaries, and Observations: Proceed, (*good Mr. Whigg*) there is some profit and understanding to be learn'd by you: *Parson!* hold your Tongue, if it be possible for a *Prating Circingle* to leave his *Impertinence* in Company.

*Whig.* This Old Fundamental frame continued in the Reigns of *Athelstane*, *Edgar*, *Ethelred*, *Canutus*, *Harold*, *William the Conqueror*, &c. So that Parliaments are part of the *Frame of the Common-Law*, which no Kings can defeat, frustrate or make void; nor did ever any attempt the same, but it proved Fatal to him; nay, proved to be his ruine: Witness all the *Unhappy Reigns*, and *Violent Deaths* of *English Kings* that have broke loose, and made *Rapes* and violent attempts upon the *known, Chast, and Sacred Laws* of *England*; the *Common-Law* to *King and People*, fram'd in the *Law and Light of Nature*, *Right Reason*, and *Holy-Writ*.

*Secondly*, According to the said Law made in the Reign of *King Alfred*, Parliaments are to *Sit frequently* (*Right and good Reason*;) I do not say, *as often as you take Physick*, (*Spring and Fall at least*;) but however *so often* as the *Noxious Humours abound* (above the *Boundaries, Banks and Limits* of the Law) and offend our *Liberties, Charters, Rights and Properties*.

*Thirdly*, By the said Law the place of Meeting then was *London*.

*Tant.* Perhaps *Westminster* and the *Banqueting-house* were not then built.

*Tory.* Thou happens to be in the right on't, (*Parson!*) for once.

*Whig.* Parliaments then being so Ancient, (*no Court so Ancient*) the Lord *Coke* having trac'd them from the *Brittains, Saxons, Danes, Normans*, to our days, I wonder what *Tantivees dares* (as *Sybothorp* and *Bishop Manwaring*, &c.) attempt thus to divide, separate and make null and void, *two of the three Estates* of this Realm, the *Lords and Commons*; to leave us *but one Estate*, (a *King*) *in use*, and *de facto*; whilst the *other two*, the great and main Body have no *Subsistence*, *but de jure*; stand useless and for nothing, years together, and always *when there is most need of them too*: If ever any *Head* liv'd well *without the Body*, give me *but one Instance*.

*Tant.* This makes me think of the *Fable*, when the *Head and Hand* joynd together to pull the *Gutts* out; for (*quoth the Head*) I plod for all; and we (*quoth Tory-hands and Feet*) have *Fought and Wrought* for the *Head* as it annuated and directed, and yet the (*Whiggish*) *Gutts* devour *all the good Vittuals*; wherefore it was agreed, with joyn't-forces to *tear the Gutts* a pieces; little considering, that both *Hand and Head Live* and are *Nourish'd and grow Fat and Fresh* and well-liking by the assistance, of the *Trading Part*, the *Whiggish-Gutts*, to whom we grutch that they have a Being and Subsistence, though *by them we Live and grow Fat*, and if we offer to *tear them* a pieces, and their *Ancient Priviledges, Charters and Franchises*; who knows but it may prove our own Ruine?

*Tory.* Here's a wise *Tale of a Tub*; more fit for a *Tub-Preacher* than a *Tantivee*.

*Whig.* Nay, for that there shall be no quarrel; for *Tantivee* at an *Idle-Pulpit Metaphor*, or *Far-fetch'd Similitude*, shall match the best *Tub-Preacher* of them all; whilst *Tantivee* is *Pay'd* for some as *Idle Stories*, as *poor Tub* is *Fined and Punish'd* for.

*Tory.* Some men had better *Steal a Horse*, than others to look over the Hedge: You have told us *what the Common-Law says* for Parliaments, frequent Parliaments; Parliaments that *Sit*, and must be *held*, not *Mock-Parliaments*, (made like *Penelope's-Web* only to be *Unravell'd and Dissolv'd*.) But what says the *Statute-Law* to this point.

*Whig.* I have not done yet with my *Common-Law*.

*Tory.* Proceed then, but be brief.

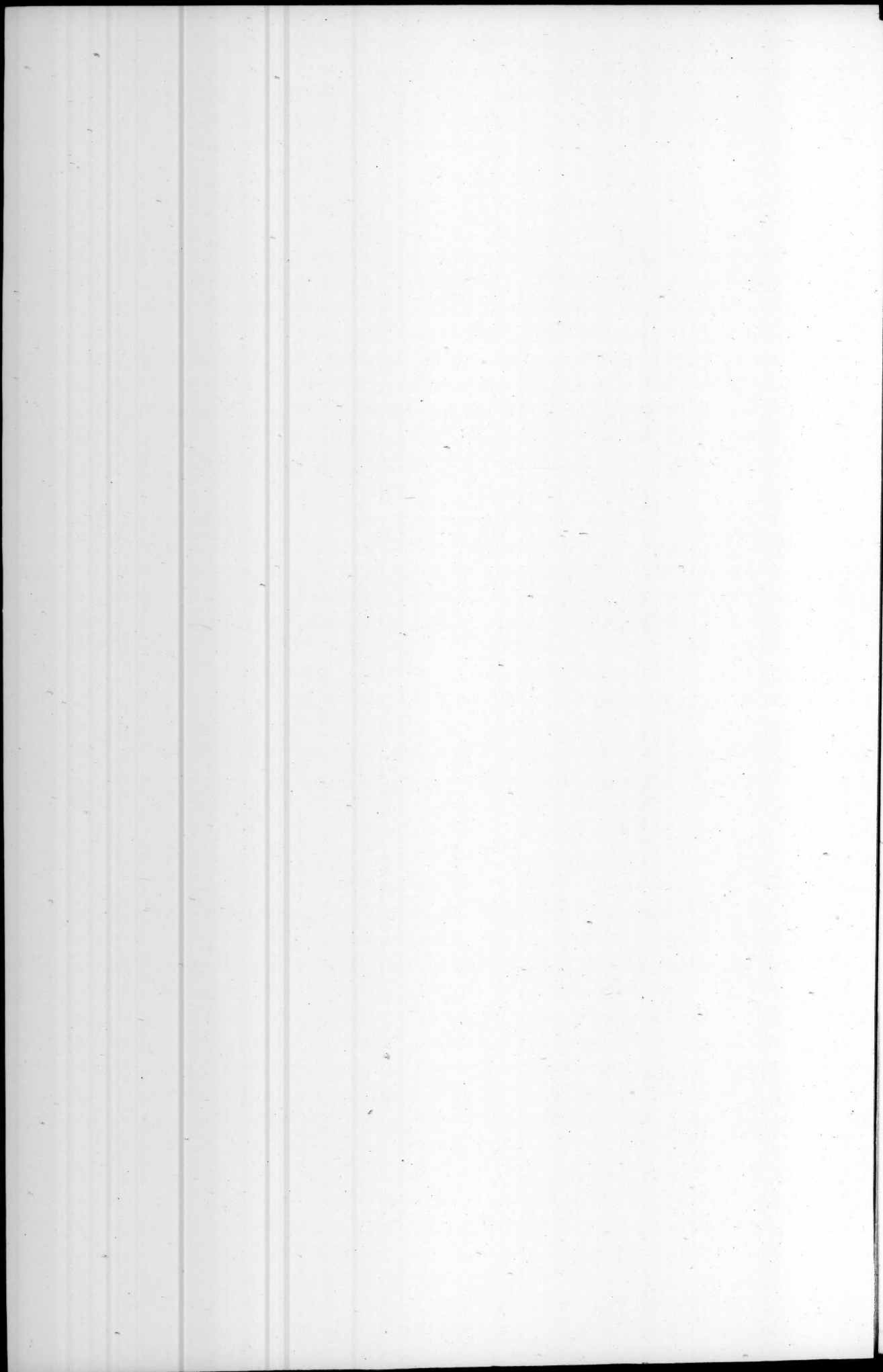
*Whig.* The Ancient Treatise (called *Modus Tenendi Parliamentum*) which Lord *Coke* says was rehearsed and declared before *William the Conqueror*, and by him approved, and accordingly he held a Parliament for *England*, (as appears 21 *Edw.* 3. fol. 60.) wherein we Read, that *Petitions* being truly prefer'd, have been Answered by the *Law and Custom of Parliament*, before the end of Parliament.

*Tant.* But suppose the *King* will end it before the *Petitions* and *Grievances* be redrest, by his *Prerogative*.

*Whig.*







*Whig.* Parson ! Thou makes Suppositions most dishonourable to Loyal Majesty, and that which is scarce to be suppos'd, that ever any Head should not permit any Remedy to be apply'd to the Gouty or disempered Hands, Gutts and Feet: For if the Hands be Lamé, how will the Politick-Head help it self? Or if the Gutts be empty, or Guttfounder'd, how will Head feed its self: And if the Feet be Lamé, and the Heart faint, the Head will make *Wife-Fighting*, (I believe,) when it comes too: Therefore, I cannot imagine a Head to be so *Senseless*, (except the Brains be out,) that should have such an *Unnatural*, Cruel, Stupid and foolish project in the Nodde of it, as neither to help the oppressed Gutts and Hands or Feet; nor yet permit the *Charity and good will* of others that are both willing and able to Ease, Remedy and Redress the Grievs and Grievances of the Body; and all this, *without a Fee*.

*Tant.* If you apply this to Parliament Redressing Grievances without a Fee, you do not mean, a *Petitioners Parliament*, I hope.

*Tory.* No, no, *such Physitians* (are payed as many others) they got Fees to hasten us the sooner to our Graves.

*Whig.* But the *True-English-Parliament* can never be a *Long-Parliament*, nor can the Intervals of Parliament be long; nor yet, the Sessions of Parliament can be short: For, *Modus Tenendi*, saith, 'That the Parliament ought not to be ended while any Petition dependeth Undiscussed, (and so say the Statutes too; as Ple shew anon irrefragably)' Or at least, to which a determinate Answer is not made, *Rot. Par. 17 Ed. 3. No. 60. 25 Ed. 3. No. 60. 50 Ed. 3. No. 212. 2 Rich. 2. 134. 2 Rich. 2. No. 38. 1 Hen. 4. 132. 2 Hen. 4. No. 325. and 113.*

'And that one of the Principal ends of calling Parliaments, is for Redressing of Grievances that dayly happen; (of which the King cannot possibly be inform'd so truly as by Parliaments) that *Parler le ments* speak their minds freely, without *Glozing* and *Flattery*; for Kings seldom hear Truth but in Parliament; that it is one of the greatest wonders in the World, that Kings (of all others) should not most of all desire frequent Parliaments, wherein (of all other places) he sits in most Majesty and King-like, as *Gloriously*, as *Powerfully*; but, those Kings (that have been Enemies to Parliaments, and to frequent Parliaments) have been as poor as ever they could creep, for go they could not, in State, and King-like; but were glad to make Poor and Beggarly and Illegal Shifts and all to preserve a company of Sneaking Sycophants that care not how Bare and Beggarly the King's Exchequer be, so they may but live impune, to pull him more bare and bald, when there's scarce a Hair left; knowing that they must be Fleec'd too, if a Parliament Sit; and also must disgorge the ill gotten Goods they have Gourmandiz'd so Greedily and Illegally swallowed up, and they are afraid, they shall be choak'd when they are forc'd (by the Wise Physitians) to Spue it up.

*Tory.* But if frequent Parliaments (to sit so long till all Petitions be Answered and Grievances be Redress'd) be secured by Common-Law and Statute-Law: How came King Charles I. in open Parliament, (more than in one Parliament) in a kind of Threatning way to tell the Parliaments, and bid them remiember, that the Calling, Adjourning, Proroguing, Holding and Dissolving, was wholly in his Power.

*Whig.* So it is in his Power, that is, he alone can do it, as many other Kingly Acts; Indicting men for Felony, Treason, &c. It cannot be done but in the Kings Name, you cannot Arrest a man for Debt that is owing to you, but in the Kings Name: But still they are things in Course, and directed by the Law.

Besides, when King Charles I. had such Principles whisper'd into his head, he was but young; he liv'd to be wiser before his latter end, and to know the Truth of what his Wife Father had told him and his Parliaments very often: 'That as the Head is ordain'd for the Body, and not the Body for the Head; so must a Righteous King know himself to be ordain'd for his People, and not his People for him: Wherefore, I will never be ashamed to confess it my Principal to be the great Servant of the Common-wealth, &c.

*Tory.* Ay, but *Tories* are not of King James's mind, but quite contrary.

*Whig.* Right, therefore you are most rightly called *Tories*, meer *Irish-Bogg-Trotters*, and *Slaves* that would be, more like than *Englishmen*; because you are *Slaves* to your Lusts of Avarice and Ambition; to gratifie which, you will gratifie any other mans Ambition, to advance your own; and as they say, lick up other mens Spittle (poor Currs) in hopes that others will lick up yours.

*Tory.* Ay, thou art a Hopeful Whigg; such a *Tom-Tell-Truth* I do not like.

*Whig.*

King James's  
Speeches in  
Parliaments  
Anno 1603.  
and 1609.



*Whig.* I know thou dost not; thou likest Flatteries and Leasings better by half, Old Tory-Boy.

*Tory.* Well, but tell me true, what Authority have you to assert (as you have already) that the principal ends of calling Parliaments is for Redressing Grievances that daily happen.

*Whig.* For this, Consult 36 Edw. 3. c. 10. 18 Edw. 3. c. 24. 50 Edw. 3. No. 17. 13 Hen. 4. No. 9.

*Tant.* I cannot think that this same King *Alfred* that was so *Wise* a man, so great a *Schollar*, a *Prosperous King*, and a *Valiant*, should so *humble himself to the Laws*.

Horne's Mirr.  
of Justice.

*Whig.* Therefore you think like (as you are) a *Tantivee* and a *Cockscomb*: For *Andrew Horne* tells us (in his *Mirror of Justice*) that King *Alfred* made bold to Hang *Judge Darling*, *Seynor*, *Cadwine*, *Cole*, and *fourty Judges* more.

*Tant.* For what? Judges Hang other men, but do not use themselves to be Hang'd.

*Whig.* No, they do not make a common practice of it, though they have often had it, and more often deserved it; but when they meet with some *Just Kings*, they also meet with their deserts, (some of them) a *Halter*.

*Tant.* Fourty Judges, (do you say) did they hang together?

*Whig.* Yea, only for Judging contrary to Law?

*Tant.* Nay, if Judges will Hang men for acting contrary to Law, I am of Opinion, that they that by their Office, their Place, their Wisdom, their Experience, and their Oath, should act according to Law, I would Halter them my self, (though it is unseemly for my Coat,) if such Wretches act contrary to Law.

*Whig.* When we have an occasion for a *Tantivee Hangman*, we'll send for you (*Parson*) for want of a better.

*Tant.* I am your *tres humble* when occasion serves.

*Whig.* In *Edward 3d.* time, poor *Thorp*, Lord Chief Justice, went to *Pot*, in plain English, he was Hang'd.

*Tant.* For what? For receiving a *Bribe of the Ambassador*?

*Whig.* No, he was not so great a *Rogue*: He was only Hang'd for receiving the Bribe of 100*l.* in obstruction of Justice.

*Tant.* Poor Fellow! he had hard Fortune: I can tell you in History, of a man, that received fifty times as much, in Obstruction of Justice, and yet the Gallows did not claim its due.

*Whig.* Ay, ay, some men are born with their A—— upwards; but there's a time for all things; and a day of Judgement a coming.

*Tant.* Ay, but when? canst tell?

*Whig.* Yes, even when it pleases God.

*Tant.* And the King, you should have said.

*Whig.* That's needless, for what pleases God, must please all the Kings in the World: The Wisdom and the Politicks of the wisest men is Foolishness with God: What Head had more Brains in it than *Strafford*? That out of Self-Interest and Preservation disliked coming to Parliament, whom (he knew in his Conscience) he had Offended; and both he and the Archbishop *Laud*, sent off the Parliaments sitting so long till—— at length they themselves had Judgment without Mercy, for Involving the Kingdoms by their Arbitrary Projects; and Countenancing and Advancing Popish-Books, Popish-Authors, Papists and Popishly Inclined, &c.

*Tant.* But was it true, that *Strafford* rul'd Ireland with an Army, and most of that Army Papists?

Anno 1639.

*Whig.* Yes, Popery and Arbitrary Government are like Fire and Heat; the latter is the necessary consequence of the former: Lord of *Strafford* had 10000. Souldiers of his standing Guards; of which 8000. were profest Papists, and the other 2000. were Well-affected to the *Tory Cause*, they were True-Blew; and whilst he Decreed and Ordered mens Estates and Lives away at the Council Board, thereby (as it was Articled and Alledged against him) breaking the Kings Oath: Which made the poor Earl at last stile himself, the Accursed thing, or the *Achan* that had troubled *Israel*, with the *Babylonish Garments of Popery*, and the Accursed Wedges of Gold, by Arbitrary Taxes, Decrees, Loanes, Monopolies, False Imprisonments; nay, Sentencing to Death some, (as the Lord *Mount-Norris*) and Executing others, taking from him his Inheritance of his Mannor; and *Tymore* in the County of *Armagh*; so also *Thomas Lord Dillon*

Dillon was outed (by the good will and pleasure of this great Lord) of and from his Lands in *Mago* and *Rosecommen*, so also Dame *Mary Hibbotts* in Favour of *Thomas Hibbotts*, who shortly after conveyed the same to Sir *Robert Meredith*, to the use of the said Earl of *Strafford*.

*Tant*. I commend him; he had wit enough to get somewhat, and gather to himself; which some Tyrants do not.

*Whig*. I know not, what he got over the Devils back was spent under his belly; as we say, *male parva male dilabuntur*, for he Died poor and in Debt: The Curie of God followes the Oppressor and his House; so true is that of the Prophet — *Wo to him that Increaseth that which is not his, and to him that ladeth himself with thick clay; shall they not rise up suddenly that shall bite thee, &c.* Wo to him that coveteth an evil covetousness to his House, that he may set his Nest on high, &c. Thou hast consulted shame to thy House, &c. For the stone shall cry out of the wall, and the beam out of the timber shall bear witness: Wo unto him that buildeth a Town with blood, and stablisheth a City by Iniquity.

Habak. 2. 5, 6  
7, 8, 9, 10, 11,  
12.

*Tory*. Ay, Poor Gentleman, the Earl of *Strafford* was made a woful example of an evil Councillor and an Oppressor: The sense of his Guilt made him submit to his death the more Patiently.

*Whig*. Yea, he desired to die, seem'd weary of his Life, a wounded Conscience who can bear? Prosperity may a while muzzle the Mouth of Conscience; but a prospect of Death and Affliction unmuzzles the Muzzler.

*Tory*. The Earl Confest — he had received nothing but Justice; and that the death of the bad, (he ingenuously confest'd with *Cicero*) was the safety of the good that be alive; and bid — no man trust either in the Favour of his Prince, the Friendship and Consanguinity of his Peers, much less in his own Wisdom, of which (he confest'd) he had been too Confident, saying, as once Cardinal *Woolsey* did, *Had I strived to obey my God as Faithfully, as I sought to Honour my King Fraudulently, I had stood and not fallen.* And for his Peers, thanking them for that Free and Legal Tryal they gave him, and though they detested the Fault, yet they pitied the Delinquent: Saying, my Lords, I am now the Hopeless President (of an Ambitious, Covetous, Evil Councillor, before spoken of) may I be to you all a Happy Example: For Ambition devoureth Gold, and Drinketh Blood, and climbeth so high by other mens Heads, that at length in the fall it breaketh its own neck.

His Speech in  
the Tower.

*Whig*. Yet men will tread the very same Steps, of the same evil way, till they come to the same evil end.

*Tory*. It is impossible it should be otherwise, whilst they are Slaves to their Lusts, Ambition and Avarice; and therefore said that Unfortunately Fortunate Earl, O! how small a proportion of Earth will contain my Body, when my High Mind could not be Confined within the Spacious compass of two Kingdoms? But my Hour draweth on.

His Speech in  
the Tower.

*Whig*. He had not thus Died before his time for being over wicked, but that he (in his Carcer of Prosperity) fear'd no Colours, nor would hear any good Council, breathing nothing but Daggers to the Naked-Truth.

*Tory*. Ay, Pride will not be controul'd nor told of its Faults; it is deaf to all good warning, and open-ear'd as well as open-hearted to Sycophants, that will ruine all.

*Whig*. Let them alone, let the Blind lead the Blind; till they fall (as others) into the same Ditch: For they'll never take warning, never be good, till they can be no longer bad.

*Tory*. Indeed Archt — Land, that came to the same End with *Strafford*, went on in the same Road: And when they could not perswade the Parliament to give Supply 'till Grievances were adrest'd, he (in his Wise Synod) when the Parliament was Dissolv'd, ordains the Clergy to pay six Subsidies, on pain of Excommunication, and a worse turn, Deprivation; men wondred at their Impudence as well as Folly; they were grown very high.

*Whig*. A Synod called together upon pretence of Reconciling and Setling Controversies and Matters in Religion, to take upon them the boldness thus out of Parliament, to grant Subsidies, and to medle with mens Freeholds: I dare say, the like was never heard of before; and they, that durst do this, will do worse, if the current of their raging Tyranny be not stopped in time; said Mr. *Harbotle Grimston* in the Parliament Anno 1640.

Sir Harbotle  
Grimston's  
Speech in Par-  
liament.

‘ Who are they (Mr. Speaker) that have countenanc’d and cherish’d *Papery* and *Arminianism* to that growth and height it is now come to, in this Kingdom?

‘ Who are they (Mr. Speaker) that have given Encouragement to those that have boldly Preached those damnable Heresies in our Pulpits?

‘ Who are they (Mr. Speaker) that have given Authority and *Licence* to them that have published those Heresies in Print.

‘ Who are they (Mr. Speaker) that of late have been advanced to any Dignity or Preferment in the Church, but such as have been notoriously *Suspicious* in their Disciplines, *Corrupt* in their Doctrines, and for the most part *Vicious* in their Lives?

Tory. Ay, ay, *The Skum will be uppermost*, if possible.

Whig. God forbid tho’; that only the Clergy, or (much worse) only the *Dignified Clergy*, should be accounted the Church of England.

Tant. Why not? For the Church of England confesseth that she may Err; and if the Clergy, nay, the *Dignified Clergy* (in Convocation too) have not Erred wretchedly, they have had hard Censures and *hard Measure*.

Whig. They cared not for Censures, some of them, if they can keep 4000 *l. per Annum*, and may Censure, Sentence, Excommunicate, Curse, and consequently Goal them that stop their career.

But Sir Harbotle Grimstone went on, in his said Speech, saying, ‘ Who are they (Mr. Speaker) that have overthrown our two great Charters, *Magna Charta*, and *Charta de Foresta*?

‘ What Imposition hath been laid down, or great *Monopoly* hath been damned in any Court of Justice since the last Parliament?

‘ Hath not *Ship-Money*, *Coat and Conduct-Money*, and Money for other Military Charges been Collected and Levied, with as great Violence as ever they were, in violation of our Liberties, confirmed unto us in our *Petition of Right*, notwithstanding all our Supplications and Complaints the last Parliament?

‘ And who are they (Mr. Speaker) that have caused all those dangerous *Convulsions*, and all the desperate unnatural *Bloody Distempers*, that are now in our Body *Politique*?

Tant. I could have told the Master of the Rolls their Names, and who they were, at least, *Old Hodge*, the Fidler tells us their Names in ——— 41. 41. viz. The *Puritans*, the *Roundheads*, the *Whiggs*.

Whig. Then Mr. Grimstone was mistaken, for he proceeded, saying, ‘ Mr. Speaker, I will tell you a passage I heard from a Judge in the *Kings Bench*. There was a poor man Committed by the Lords, for refusing to submit unto a *Project*, and having attended a long time at the *Kings Bench Barr*, upon his *Habeas Corpus*, and at the last pressing earnestly to be Bailed, The Judge said to the rest of his Brethren—

Tant. Well said, Let us hear the Judges Opinion.

Whig. ‘ Come Brothers (said he) let us Bail him, for they begin to say in the Town, That the Judges have overthrown the Law, and the Bishops the Gospel.

Tory. I do not like that *Innuendo*, and upon the Bench too, and in ——— 41 ——— 41. too: Truly Roger layes the blame of the Commotions (when all things were out of Order and Law, and you hear, by whom) on the *Whiggs*, the *Whiggs* put all in Combustion.

Whig. Nero (Chronicles say) set Rome on fire and laid the blame upon the Christians.

Tant. What then? How do you apply it, let us hear the application.

Whig. I make no Applications, except like your self, far from the matter in hand, *Catch-Pole*! You would ensnare me, would you? God bless me from a *Tantivee-Swearer*, when his Interest lyes at Stake; we know it experimentally, men of your Coat can Swear *Thorow-fitch*.

Tant. We know our Interest, which is *Spiritual*, and in a *Spiritual way*, we can do pretty well, or, by the way of Oathes, which are *Spiritual* and *Religious* things.

Whig. Ay, I herein will take your word (as I do that of Stretching Travellers) I had rather Trust you, than make Tryal; God bless me from you, you are *Home-Thrusters*, when a Cause is at Pinch; or, (like a Ship in a Storm) lyes at Try.

Tant. Some Fear us, that do not Love us.

Whig. Ay, all of you are terrible men, and men of Reverence (Sir) and some of you, worthy to be belov’d a little: So Sir Harbotle acknowledged, (in the said Speech)



Speech) viz. 'Mr. Speaker, I would not be misunderstood in what I have said; for there are some of both Functions and Professions that I highly Honour and Reverence in my heart, for their Wisdoms and Integritys.

Tory. Ay, or else it is a pity but they should be advanc'd, if there be not some worthy persons, and some Integritys among them.

Whig. Yet, the good Patriot goes on, speaking feelingly, viz. 'But (Mr. Speaker) I may say it, for I am sure we have all felt it, that there are some of both Functions and Professions that have been the Authors and Causers —

Tant. — Of what? Of Law and Gospel?

Whig. 'No, of all the Miseries, Ruines and Calamities that are now upon us. Mr. Speaker, This is the Age (Mr. Speaker) that hath produced and brought forth, Achitophels, Hammons, Woolseyes, Empsons and Dudleyes, Tricilans and Belknaps, Vipers and Monsters of all sorts.

Tant. We use to lay the cause of all our Civil Wars at the doors of the Puritans, Roundheads or Whiggs.

Whig. Ay, you know no more than just what Oliver's Fidler and Nat. Thompson discover to you: Are you not asham'd to be rul'd, and taught Ethics and Politicks, from the Pillory, the Mals, and the Stews, poor Tories and Tautives, I blush for you.

Tant. But why do you so often make Ascriptions and Remarks of Popular Fury, against the Grand Favorites?

Whig. Our own Memories can sufficiently enform us of the Tragical Events that attend the Peoples Odium, Indignation and Wrath: Dr. Lamb (for no other fault but taken on Suspicion) for an Intimado and Friend to the Duke of Buckingham was pull'd in pieces by the Mob and Rable; and Verses presently drop'd about the Streets Threatning the like Fate to the Duke: This Dyftich for one,

Let Charles and George do what they can,  
The Duke shall Die like Doctor Lamb.

'And he that Stab'd the Duke, was rather bewail'd and Canoniz'd, then Execrated by the Populace; what Devils Incarnate did the people prove to the two De Witts in Holland, not long ago? The examples of Popular Hatred and Revenge (I call it not always Justice, because Irregular at best) are infinite in our own and Foreign Countries: What need I tell of the Sicilian Vespers? Mastello's ten days Revenge occasioned by the Gabell's or Excise, and yet, it was established by Law, as Hearth-money (amongst us) and Excise (amongst us) and in Holland and other Countries?

Tant. I perceive by the Story that, of all men living, Favorites, Grand Minions (whom all men Envy) have had the worst luck.

Whig. To go no further back than King Edward 2. how miserably were Gaviston and the two Spencers, Torn and Dismembred, limb from limb?

Tory. Ay, so was Lord William Scroop, Earl of Wiltshire, and Lord Treasurer, and Sir John Busby, Bagot, and the two Green's, (Thomas and Henry) in Richard 2. time?

Whig. And so ended the Duke of Somerset and Suffolk in Henry 6. time.

Tant. These were three Easy Kings?

Whig. But what was Henry 8. then? And what Fate had Woolsey?

Tory. Or the Duke of Somerset and his Brother the Admiral, both of them Uncles to the King? in Edward 6. Reign?

Whig. Or Duke of Buckingham, Earl of Strafford, Archbishop Laud in Charles 1. time? Or Earl of Clarendon in his present Majesties Reign, (which God long preserve.)

Tant. The Earl of Clarendon came off; or, rather he march'd off; (if you please) and well he could.

Whig. Well then, God send me

A Moderate Fortune, and a quiet Conscience,  
A Soul not Stuff'd with Flattery or Non-sense;  
Nor, with too much Business, too uneasie made,  
Nor of a Curtain-Lecture much afraid,  
But, at a Thunder-Bolt, stands undismay'd;

The Character  
of a Happy  
man.

Whig

*With Brow Unwrinkled, Feet without the Gout;  
 Let Hero's plod and heave each other out:  
 And strive to be mark'd out the Peoples hate,  
 Bussling who first shall feel the wonted Fate;  
 And Juggle for the Bench, and Noisy-bar:  
 We Shrubs are lower but far Happier.*

Rawleigh's  
 History of the  
 World, lib. 3.

I'll conclude with an old Story: *Cambyfes King of Persia* was a man naturally inclin'd to Goodness, but *Spoil'd by Sycophants*, and drill'd on to absolute Tyranny by *Whores and Sycophants*, that led him by the Nose; and then for Lust, he was not only Insatiable, but *wildly Extravagant*; scarce any Wench of his own Kingdom would serve his Wanton Squeamish Old Appetite, and yet he had (of his own Subjects) *Whores in abundance*, that were as willing as heart could wish, and would have been glad of the Preferment to be a Royal Whore (for besides the pleasant sin, there was Money and a Title of Honour too perhaps in the Case.) But nothing would serve *Cambyfes*, but to make his own Sister his Mils; and not only so, but he could have been tempt'd and could find in his heart to make her his Wife, (if he durst for the Laws) whereupon to satisfy the Laws and his Lust together, he made a Privy-Council-business of it, and Consulted them and the Lawyers, whether he might so Marry his Sister lawfully? They Answered, That they knew no Law which admitted such Marriages, but that there was a Prerogative, That the Persian Kings might do what they list.

Tant. The Prerogative (then) is a very Happy Commodity (there) and a help (it seems) to get such a Commodity as is not allowed to the poor, nor to the wicked, neither by the Law of God nor man: But tell us more concerning our Kings Prerogative in reference to Parliaments?

Whig. Not now however, for I understand your drift, (Mr. Catch-Pole!) but I am not very ambitious of being a State-Martyr; I find cold comfort in it (in a Thankless, unthanking and degenerate Age) besides, (Mr. Tantivee!) you can swear with a Witness, and either strain my words, or you'll stretch your Conscience, and it is a Cheverill-Conscience already, we know it by woful experience.

Anno. 1645.

Tant. But (now that) Mr. Tory is absent, there cannot (you know) be two stretching Witnesses, speak bold Truths, and tell us why the Parliament did lay to the charge of King Charles I. the granting Passes under his own Hand to several of his Servants and Knights to go over into Ireland, Signed C. R. and serve and assist the Irish Rebels that cut the Protestants Throats, and also sent to the Duke of Ormond to make Peace with them, and to promise them Toleration, and a Deputy of their own chusing, who they would, and agreed that they should come over for England, and what to do, tell us some of these Mysteries; and How, and Why the Pope sent them a Plenary Indulgence for the merit of Butchering the Protestants.

Whig. A Vaunt! thou Tempter! how darest thou (Pittiful Tantivee!) grow thus Insolent and Troublesome here? May I not be Master of mine own, nor quiet in my own House for these Beggarly and Cowardly Tories and Tantivees? Boy! bring me hither my Old Fox again; I'll once more wear it by my side, rather than thus be pester'd and disturb'd with Slaves, that cannot look in a Glass, but they must see in their Foreheads those Scars, which are the Witnesses as well as Trophies of Whiggish Valour and his Unconquered Sword? Tory has had a soft place in his Head ever since.

Tant. Dear Whigg! Pry'thee, a few more of your Perillous Truths.

Whig. Not now, I profess, you grow Troublesome: Have you no more wit? Do you know who you speak to, Catchpole! Begone, I say, Ha?

F I N I S.

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